

A PARAPHRASE  
vpon the Epistle of the  
holie Apostle S. Paule to the Roma-

the... through... and... recommended to the  
Group of... for... for... for...  
... the... of the...  
... the... of the...  
... the... of the...  
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It has been also added certain other

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**THE UNIVERSITY OF CHICAGO**

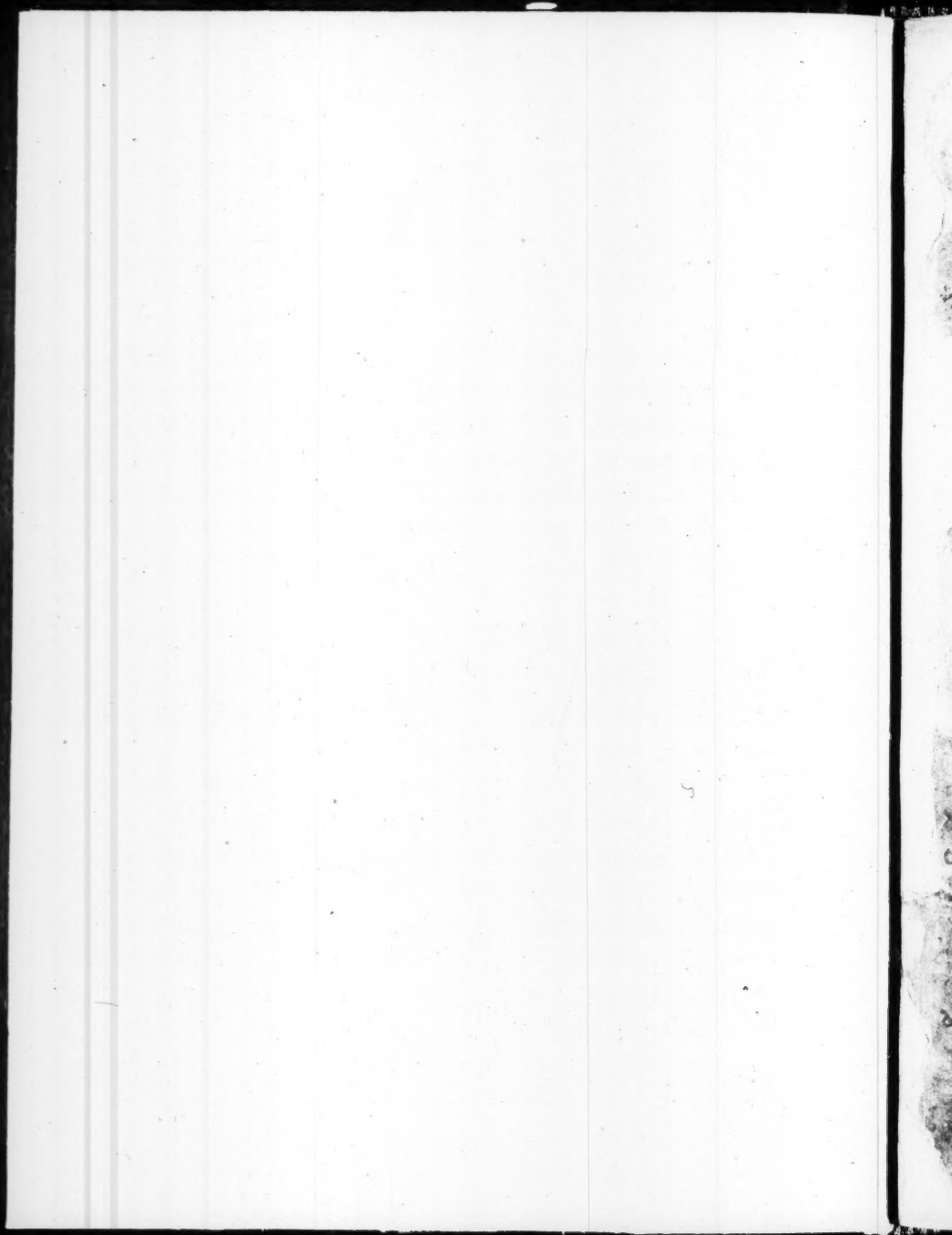
glory of God. *B.*

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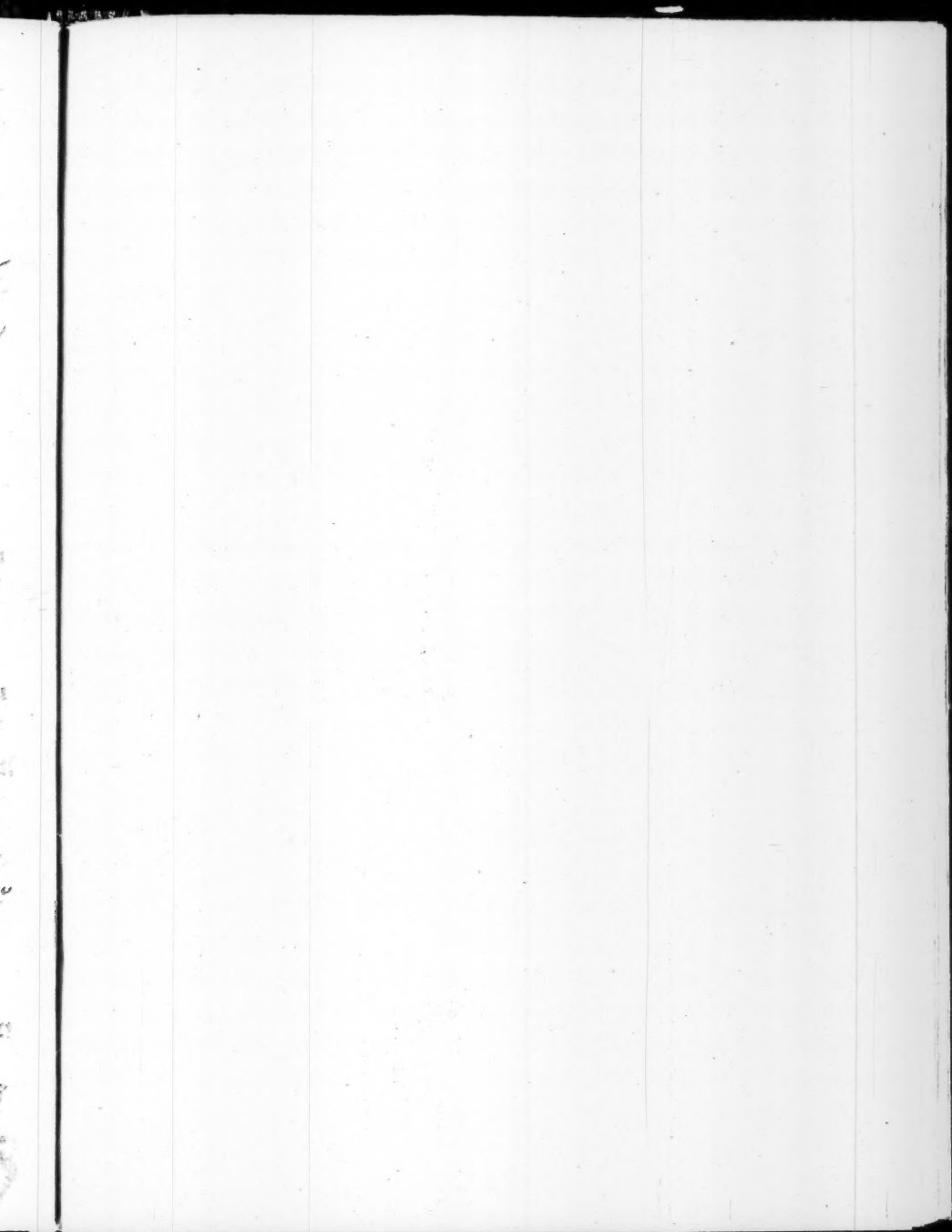


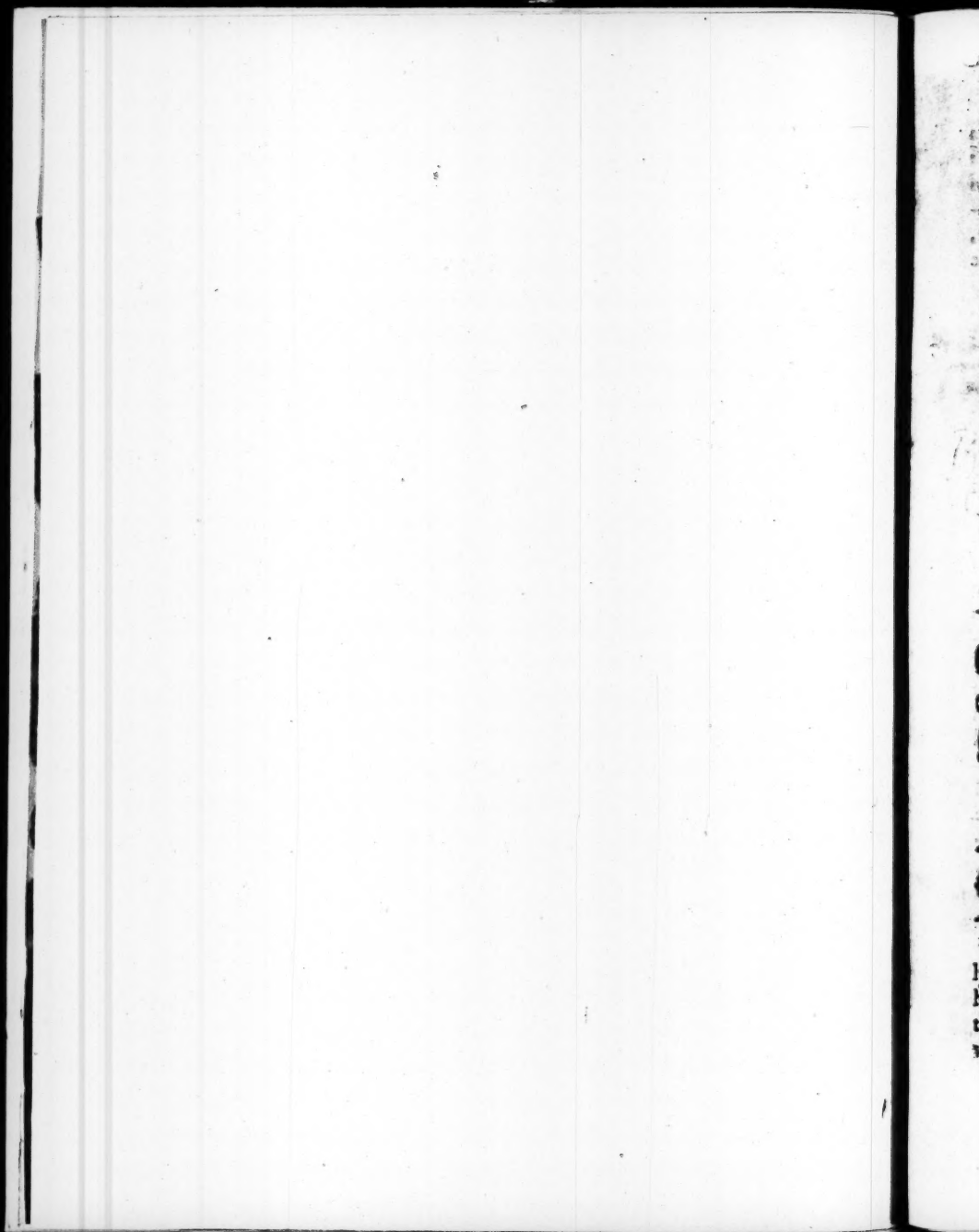




q. et iocundū suū decessit  
resuscitaret q. n. n. res  
addeces fornicatōis q. nūq. a

... q. ha. religionis iduerit. restat dicēd. Talū pūctōā n  
... q. uerudine. Ho. n. i. q. uerudine q. si q. religiosus cōmiserit in  
... q. uerudine sit q. uerudine. si postea uiderit ad uerudine 7 licet peccare m  
... q. uerudine q. uerudine alū. pūctōā suscipere: tū statū expellet a monastio. sū  
... q. uerudine dūc dūc i. q. uerudine. Bon. ... q. uerudine p. ouib. c.  
... q. uerudine ē ablat ille q. ouē sua  
... q. uerudine sua moztu tradere. Debet u. leg  
... q. uerudine i. de. cetero: ablat ad u. i. q. uerudine  
... q. uerudine n. debent. religiosi statuere tūmū diuine mīe. nec tūm v.  
... q. uerudine penitenti: ē dicat dūc i. elbū. Ho. dicat t. q. dūmīttat usq. sepeliet. i.  
... q. uerudine pūctōā sepeliet. Memorable ē q. cū dūc abbat cū q. dūc monachus fū  
... q. uerudine claustru 7 abbat eu habitu fact. ē scortator i. hūmīlī 7 alicator i. tabul  
... q. uerudine abbat ille forte ad q. dūc castrū dūctū fuit. Videt fugiū suū i. ostio tabul  
... q. uerudine tū i. alen i. mīe. Aduenit aut uerudine: abbat ille tollit seminecia 7  
... q. uerudine uerudine cū dūc alicator q. uerudine. Al. i. dūc: ad tabulā accessit. decet 7 pū  
... q. uerudine tuatōs i. manu portat. 7 fugiū suū ad ludendū cepit i. uerudine. Dū dūc  
... q. uerudine 7 fraud i. iactu decet i. uerudine: oza ē discordia i. i. uerudine. adeo ut abbat  
... q. uerudine suū monachū fugiū uocaret. Q. audito: ille excedit. uerudine q. ad  
... q. uerudine p. uerudine arripit. dūc decet. uerudine q. agnouit. 7 expāuit. Prociat aut  
... q. uerudine uerudine ei ē lacrimis: cepit eū adiunxerit ut ad claustrū rediret. Vū dūc  
... q. uerudine hū. ... cepit ille penitē. 7 mīam pede. se sic ad claustrū rediret.  
... q. uerudine ē. Ho. ē mī. i. si claustrales cōmouentur ad libidīe et paciunt 7  
... q. uerudine cū carnis. Et bī bīdēt p. mīkū mīdātōne carnis sue. post longā moztā  
... q. uerudine p. carnis cruciatōe tēptatōib. q. fūit hūit p. uerudine exire de claustro  
... q. uerudine mīlīere i. q. i. adolefcentia oculot suos defixit. se dū sic cogitādo cū  
... q. uerudine dūc i. uerudine respectu nepres 7 uerudine: i. q. tū nudū se p. uerudine. 7 tū dūc  
... q. uerudine dūc i. uerudine feruore tēptatōis p. uerudine. Beata aut egyptia i.  
... q. uerudine suū i. uerudine. ... q. uerudine gūterat. n. dū uerudine abluīsa alia 7 uerudine  
... q. uerudine egypt. i. mīlīe modot uerudine. ... q. uerudine i. uerudine uerudine nī cōmīdāt  
... q. uerudine Ho. aut i. uerudine. ... q. uerudine i. uerudine. ... q. uerudine i. uerudine. ... q. uerudine i. uerudine.







no Webster MS

To the right worshipfull,  
and his dearely beloued in Ch rist,  
the Officers of the Queenes ma-

iesties Robt T. Paulfreyman, one of her highnesse  
honorable Chapell, w<sup>th</sup> such the encrease of  
Gods mercy and gr ace, bothe to  
thee and all theirs.

R. H.  
H. A. C. S.



T vwhat time (dearely be-  
ued) it pleased the iuste and  
great of heauen, to change  
by his iustice (for many sins)  
his cherefull countenance o-  
uer this his Church of Eng-  
lande, and to buckle hys bro-  
vves very heauily vpon it, to  
giue therevpon the fearefull  
trovnnes of hys vn sufferable  
and fierce furies: to shifte the  
moste Chrystian state thereof,  
to alter therein the moste ho-  
ly and true Religion, to afflicte vvithin it the professours of  
his name, to holde them in moste cruell and bitter bondage,  
to suffer the burning of his sacred Scriptures (as also other  
vvorkes very notable and infinite, the travels doubtflesse. the

## The Epistle.

moste godly, famous, and great learned men, bothe of this Country and elsevwhere, to the edifying mightily of Chrystes holy Church) with other lyke horrible plagues, (swiftely and faste ensuing: euen to the very hazarding and putting to confusion, the vvhole state of this moste Christian Kingdome, highly renoumed, and noble Region aforesaid: so clerely before lightened with the bright lyght of lyfe, so highly of God extolled, so tenderly of him beloued, so diuersly blessed, to graciously gouerned, so mercifully preserued, moste plenteously enriched, adorned and beautified, with the singular good graces, gyftes, and great benefites of God, most bountifully and freely of him bestowed, and as vnthankfully of vs receiued, and therefore the more sharpe punishments therein by his iustice dyd fall, to the pitious amasing, terrifying, turmoyling, vexing, and moste greuous afflicting bothe of the bodies and soules of men, of all ages, sexes, estates and degrees, as their raging cruelties then diuersly attempted and moste vvorfully felt (vvelnigh vniuersally) witnesse the same: which before vvas truly prophesied by the good men of God: through vvhose diuine grace as by his trumpe of eternitie, founded moste shirly fourth hye fatherly admonishments, as soierunners vnto vs for the auoyding of daungers, if our hearts then had ben vwarely and thankfully prepared: vwho also them selues (with moste constante sayth and pacience) felte in that rage the iudgements of God by true tryall to the deathie, and confirmed their holy and founde doctrine, euen with the effusion of their long desired and greedily thirsted bloude. In those dolefull dayes I say, it vvas my happe to attayne at a frendes hande, certayne vvritten copies of dyuers and sundry matters, that vv ere, among many others in great number, fastened in their bandes, prepared before to the spoyle, and had their iudgemente to burne, although by Gods prouidence preuented to the contrary, and are novv by hys grace framed in their tyme, I trust to good purpose, as shall aptely to good menne appeare, and that not affectionately laboured I protest, or corruptly, but as beste befeemed a Christian frende sincerely and truly by good direction, according to the analogie and true sense of

the



## The Epistle.

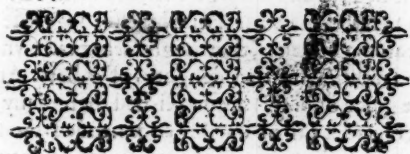
the holy scriptures or vwoorde of God, and to further therewith (as small pover hath offered) his moste vwoorthie praise and glorie. Vnto vvhich moste happie ende, vwhen I had once passed them throughe, vuell viewed them, esteemed the effecte of their matter, and perceiued yet vwith deliberation, their apparante rudenesse and great imperfection: especially, the Paraphrase vpon the Epistle of Saincte Paule to the Romaines: howe vnauerserably to the good grounde thereof it vvas left (by vvhome, or by vvhath meanes I knowe not) very barely and confusedly handled, in no poynte perfected, no order obserued, voide of good stile, euell Englished, and vwithoute the true rule or apte forme of vverying: I therefore finding good occasion, and presuming (vwith reuerence) vpon the vertue and pacience, of the learned and Christen reader (vnto vvhome I most gladly submit my selfe, and vvhose good fauoure heerein I moste humbly craue and desire) thought it not amisse (at times couenient, and as God vwould permit) for mine ovvne recreation, and for the auoiding also of other more vnprofitable exercises, to bestowve freely vpon them my diligence and simple trauel, and vwith earnest zeale so to pulishe them, as by their amiableness, inuuarde beautie, and moste pearcing clerenes, they might draw faste vnto them, the louely and molte Christian delights of others. And vwhen I had (by the grace of God) accomplished therein my glad desire, and aftervvardes (as of duetie) commended them to the examination and iudgement of the moste godly learned, and so by order to passe from them vnto the Church of God: I then deuised vwith my selfe, vwhere, or to vvhom (among many my friendes,) I mighte dispoise these vvorkes, to their vuell lyking and friendly acceptation. And as (by the good vyll of God) I had you (righte dearely beloued) firste in memorie, vwith vvhom also I thoughte I myghte bee bolde, and vwayed therewith your vsfayned profession to GOD, your constant zeale, and good conuersation in Christ: and howe also by your meanes, vvorthy estimation, and christian good credite, it might prosperously and very vuell passe foorth to the imbracement of others, and to further thereby the glory of God,

## The Epistle.

I refused then to reuoke, or to giue you vnkindely the slippe: but  
yelded to the first motion with moste glad consent, and doe  
nowe as gladly with humblenesse, commend them together vn-  
to all your louing handes. Beseeching you all so to take in good  
parte, this my poore and slender gifte (in this vwise ordered and  
anotred vnto you) as you shall occasion me hereafter, the more  
to reioyce in your frendship, and to pray most hartely for  
you, that God may still graunt you the good conti-  
nuance of his grace, for your helth, vvealth, and  
prosperitie bothe of body and soule in this  
lite, and thence forth (in Christe)  
the rewarde of eternall  
felicitie.

*Yours to commande*

T. Paulfreyman.





# To the Christian

Reader.



Efore that you

enter (beloued Christian) into the reading of Saint Pauls Epistle to the Romanes, which (by the common consent and opinion of the ancient and holy fathers) is the very summe and perfection of all the other scriptures: thou oughtest diligently call to thy remembrance, the firste

and originall sin, of our olde father Adam in Paradise: through which, he there felt the iustice of God, and was of him accordingly banished from infinite pleasures, of that moste seemely and beautifull place, of all places and pleasure vpon the earth. In which notable case and high mysterie, whē thou shalt once perceiue the brightnessse, greate goodnesse and the merrie of God on the one side: and the slippernesse, disobedience and unfaithfulnesse of Adam on thother side: thou shalt then the more easily come to the true meaning and vnderstanding of the said Epistle: the effect of which is, most principally to declare vnto all men, the foresaide highe and notable mysterie. For after almighty God of his great goodnesse had created Adam, farre passing all other his creatures, in the excellencie of his creation: and had also (but of very base and vile matter) made him vnto his owne godly image and similitude: resembling therein his diuine maiestie in heauen, and moste godly perfection of all innocencie, wherewith he was highly endued at his first originall and beginning: he then placed him in a most pleasant Paradiſe of all joy and singular comfort: and gaue fre choise and libertie vnto him, to vse all things there at pleasure, and to his owne hartes



# TO THE CHRISTEN READER.

hartes desire: saue only he forbade him to eate of the frute of the knowledg of good and euil, which was of most amiable appearance, beautilfull to beholde, and most pleasantly placed in the midst of Paradi's. The commaundement hereof, was not burdalous or vnreasonable for man to beare: but only requested therein due obedience and loue towardes his louing God and maker: vnto whome only, that noble creature man (aboue all other creatures) should haue had most speciall regarde, considering most deeply in him selfe the excellencie of his maiestie, that so graciously formed him, blessed him, and most pleasantly placed him: and there to looke for al goodnesse only at his holy hand: not to take as it were vpon him selfe by his owne worthynesse, the forme of goodnesse and euil: but should onely haue holden that for euil and forbidden, which God restrained as euil, and to count that only for good and righteous, which of God is allowed, and graunted. God therefore toke Adam, and to put him out of all doubt, brought him to the same place, and shewed him the very tree and the frute thereof, standing in the midst of the Garden of pleasure, and forbade him the eating thereof with an earnest charge and threatening, saying on this wise vnto him: In what so euer houre thou shalt eate the frute of that tree, thou shalt surely die, & be subiect to eternall death. Yet notwithstanding this straighte restraint of God, Adam slackered, and dealt but slipperly, vntruely, and carelesly, with his faithfull God and maker, transgressing his holy commaundement: and gaue more credit to the persuation of the woman and of the wicked serpent, than to the truth of Gods word and his holy commaundement. Whiche was nothing else but euil so much as in them did lie, to take vnto themselves the forme of good and euil as out of them selues, or by some other meane, rather than of God their maker: vnto whose only will and pleasure they should most humbly haue yielded their obedience as vnto him, who alwayes most graciously sheweth all goodnesse vnto euery man. For he being by the woman and the serpent deceived, thought that God was not indifferent toward him, but that he had rather of sette purpose, withheld from him, some parcell of his diuine and goodly wisdom. Therefore, for



## TO THE CHRISTIAN READER.

as muche as in mind he was thus deceiued, suddenly chaunged,  
and departed now from God, declaring thereby his vnfaithful-  
nesse, infidelitie, and vnfaithfulnesse: and looked not for all  
good things only at his gracious hands, as of duetie he should,  
but yelded to the Diuell, receiued that was offered, and fastned  
to his condemnation of that strait forbidden fruite, to aduance  
and set forwardes him selfe, to the presence and secreete high-  
nesse of Gods mightie maiestie: and that rather by some bye  
way with his owne will and consente, then contenting him  
selfe with the onely will of God: and so to reconer thereby  
as he thought, the fulnesse of his necessitie and lacke of per-  
fection: which he then imagined to be muche wanting in him  
selfe. And thus with his forgetfulness, haughtinesse of heart,  
infidelitie, slipperines, disobedience & vnthankfulness against  
his God and Maker (and deserved thereby his iust vengeance,  
and to be for euer the fyrebrande of hell, euer burning, euer  
dying, and neuer to dye the seconde death) he yet fastned vpon  
life, which he moste happily receiued, through the onely  
compassion and great mercy of God: who notwithstanding  
offence so greuously committed agaynst him, whereby eternall  
damnation was due to the offendour, and to become a bonde-  
slave vnto the Diuell for euer, to whom he so willingly yel-  
ded, so diligently obeyed beloued, folowed, and serued: yet (as  
is sayde) so great and vnspcakable was the mercy of God to-  
wards man, so infinitely his loue abounded, and so tender he  
was ouer him, and so joyfull for his greuous fall from  
blisse, into perdurable torment and paine, and to redeme him  
agayne from it, and from the diuell: that he moste certaynely  
decreed with him selfe to curse his owne deare sonne, and to  
pulle him as it were forwardes by the shoulders, to most cruel  
death for the recovering agayne of man: And so through his  
sonnes moste paynfull death and passion, to saue mankind  
from eternall death and damnation, which Adam himselfe  
and his whole posteritie fell into, through the infection of his  
pride, disobedience, and louenesse of heart agaynst God. Euen  
here verily (as ye perceiue) had the iust God iust occasion  
by iustice, iustly to expell man, to confounde him, to damne  
him,

## TO THE CHRISTIAN READER.

him, and to leaue him utterly destitute of his grace, and to yelde him to the Diuell for euer: for so did his righteousness and truthe require. Consider, these were the wordes that God spake vnto him: I tell thee Adam, in what soeuer houre thou eatest of the fruite, thou shalt surely dye the death. Howbeit, the great goodnesse and mercy that was in God, called him backe from masse seuerer iustice, and required not vtter reuengement, and thereby to suppress man, a very fragile, poore, and naked creature. In the meane tyme therfore, God found out the very true and ready way, whereby his righteousness & truth might fully to effect be satisfied, and wherein also the sweetenesse of his mercy shoulde specially be exercised, and declare forth the mightinesse of it selfe: that is truly to say, the onely Lord and Saviour Iesus Chryst: which (as I sayde before) was willingly pushed vnto deathe, to deliuer Adam and his whole posteritie from their sinne and damnation, through the onely fauour and mercies sake of God the eternall father. Therefore because mankinde coulde in no wise be saued and deliuered freely from sinne, death, and the Diuell, and so made agayne at one with his so louing and faithfull a God, as he shewed hym selfe vnto Adam his first creature, but onely by Chryst Iesus by alone and onely Sonne: Chryst dyd masse willingly ioyne in consente with his father, and so take vpon him selfe the rigour of his fathers terrible sentence, pronounced intely agaynst Adam, & the curse of the whole lawe vpon his owne backe, and dyed Adams due death, for him and for vs all, that were by him in the lyke state of damnation. For euen so sayth the Prophete: Cursed is he that hangeth on tre. We be now therefore redeemed agayne by Chrystes death, from our bondage, and from the seruyce and slauey of the Diuel, and from that most bitter curse, that was proper vnto Adam and to all his offsprynge. We are also by Chryst taken out of the kingdome of darknesse, and placed through his onely deserte in the cleare light, and in the masse glorious kingdome of our eternall and louing God. In this manner passing now further on my purpose, the gentle Reader

## TO THE CHRISTIAN READER.

ver shall take the speciall meaning of the holy Apostle in  
 his Epistle on thys wyle: whyche is, that all true Chri-  
 stian men muste wholly depende vpon the mercy of God,  
 throughe hys deare Sonne Iesus Chryst, for the fulnesse  
 of their eternall redemption, and by hys onely merites to  
 attayne their eternall saluation. And that all suche, as  
 loke to come vnto it by their owne merites, desertings,  
 and woorkinges, are in that poynte lyke vnto their father  
 Adam: whiche, in hys pryde and disobedience, went about  
 to come to the spaielike of God, throughe his owne deuises,  
 hayne byelwayes, and very sonde attemptes, at what  
 tyme he moste unlawfully yalued to eate the fruite, that  
 was moste lawfully of God forbidden him. All which proud  
 attempters, may be wel assured to abide also the like curse  
 that was given to Adam, but not a blessing, or the saluati-  
 on that of God was mercifully promysed, and that onely  
 by the merites of Iesus Chryst: onlesse they will begynne  
 to repente of their pryde, blindenesse and disobedience, and  
 onely referre it to our mercifull God him selfe, throughe  
 the onely saythe and beleefe due from them to our Lorde  
 Iesus Chryste: who onely satisfieth the truthe and iustice  
 of God in thys poynte, whiche sayde vnto Adam: In  
 what so euer houre thou eatest of the fruite, thou shalt  
 surely dye the death. By which onely satisfaction of Chryst,  
 all men (euen as Adam) be reconciled agayne vnto God  
 the father, their synnes freely remytted, and come boldly  
 agayne to the presence of hys maiestie, and not by our owne  
 deuises and folishe inuentions, as (the moze pitie it is) ma-  
 ny men moste blindly do, that beareth at this day the names  
 of Chrystians. Wherefore, in as muche as it was then  
 concluded, that Chryst was the very perfecte waye to re-  
 soze man agayne to his perfect ioy and felicitie, which befoze  
 he had losse: It was thought of God almighty mete and ne-  
 cessarie to sende vnto him a lawe befoze the comming of the  
 sauour Chryst: which might put him daily in mynde of his  
 fall from the ioyes, whererin God had once moste happily  
 placed hym, as also to lay playne open befoze his face his ab-

## TO THE CHRISTIAN READER.

hominable pride, disobedience and wretched lining. For which cause, many hundred yeres after the fall of Adam, was this Lawe proclaymed by the Patriarke Moyses, written and set forth in Tables and Booke: to the ende that by the straitnesse thereof, all men mighte knowe, not onely the great mercy of God ouer them, but also their owne naughtie nature, weakenesse, blyndenesse, and myserable state through their disobedience and sinne: which befoze the Lawe came, hadde welnighe forgotten their deadly fall, and knew not in effecte what sinne was, they were so wretchedly blinded in the vanitie of their pride and false imaginations. To the ende therefore, that all creatures should know their owne case and imperfection, their damnable state and condition, the lawe was proclaymed: which, besides that it manifested vnto vs the wonderfull mercy of God towards vs, as also the state of Adam our first parent, and the filthynesse of all our sinfull and abhominable liuing, and the giuing furthermore vnto vs such precepts and commandements of vertuous conuersation and liuing, as alwayes is seemely for godly men to vse: by the which, all men at all times should haue rectified and amended their vngodly liues. It also prescribed certayne Ceremonies, which men dayly exercise among them selues: taking the same, and stedfastely also beleeuing, that they dyd but prefigure the death of the same Christ, which was promised to dye this death, in the behalfe of Adam and his whole posteritie: wherein, if men in tymes passed dyd vse among them selues, according to this sense and meaning, they were founde righteous befoze God: not for doing the Ceremonies, but onely for their belases sake, which they conceyued in Christ to come: whom onely the Ceremonies dyd but barely prefigure.

All which ceremonies (sayth St. Paule) should utterly now cease, and stande no more in effect amongste christen men: In as much as nowe the very truthe and thing it selfe is already come and shineth amongste vs, which they befoze only prefigured. And euen thus did God most lovingly, for the repairing againe of his decayed Creatures, that so muche had offended



## TO THE CHRISTIAN READER.

sende him, in their loseneſſe and falling from him. And for  
 which onely cauſe, his ſonne and onely deare ſonne was promiſed,  
 to keepe him therfore ouer ſleth, and died therein the moſt  
 ſharpe and ſure death. Wherefore, God now at this time, re-  
 quireth nothing elſe at our handes, but to haue alwayes reſpect  
 vnto his mercy through Jeſus Chriſt, and to beholde alſo  
 his wonderfull loue towards vs: to the ende we ſhould be  
 aſhamed of our owne ſinfull actes, how ofte ſo euer we turne  
 our mindes from him, through the committing of vice, which  
 is diſpleaſant, abhominable, & alwayes damnable in his ſight.  
 Alſo, hee that we ſhould meekely acknowledge and confeſſe  
 daily vnto him, our owne ſinfull liues, the miſerableneſſe  
 of our nature, & how of our ſelues we are not able, to thinke,  
 ſpeake, nor do any good thing: and not ſtubbornly to do as A-  
 dam did, run from the face of God, hide our finnes from him,  
 or elſe couer them from his preſence w<sup>th</sup> our owne vaine inuen-  
 tions. For Adam, at what time he knewe that he had offended  
 and broken his commandement, he perceived immediately  
 what ſtate he ſtoode in, and by the accusation of his owne con-  
 ſcience, he felte in him ſelfe the pricke of ſinne, he began then  
 to be ſtridging, and to hide him ſelfe from him, and ſought  
 meanes to couer him ſelfe, although with moſt ſimple and  
 very ſlender clothing, which he then accordingly but little fruſ-  
 ted vnto: like as it is all vnproſitable that man of his owne  
 vaine wil deuise to cloke his ſinne with all, although both he  
 and his make ſie neuer ſo faſt from the face of the Lord, and  
 ſeeke meanes to hide them ſelues. But yet notwithstanding  
 all this ſaide diſobedience, haucie, and proude ſtubberneſſe of  
 Adam: which after he had moſt wretchedly offended, choſe ra-  
 ther to hide him ſelfe from God, than meekely to acknowledge  
 his fault before him: the louing Lord was ſtricken ſo full of  
 compaſſion and mercy towards man, his ſimple, naked, and  
 poore creature, that he quickly ſolowed, and haſtened him  
 ſelfe after that fugitive and runnagate found him quickly, but  
 conferred moſt mildly with him, put him in minde of his de-  
 cay, great myſerie, and the happie life that he miſerably had  
 loſt from, and ſaide vnto his wife to him: Adam where art thou

\*\*ig.

thou

## TO THE CHRISTIAN READER.

thou : which should signifie vnto him : O Adam, knowest thou  
 what thou hast done : hast thou considered wel with thy self of  
 thy ppsent state, and what miserie thou art now fallen into frō  
 thine innocencie, blissefull state and felicitie, by contempt of my  
 wil and commaundements? At these wordes now should Adam  
 haue bene abashed, quickned to memorie, stirred to trembling,  
 earnestly moued to mekenesse and obedience, and reuerently  
 at the foote of his maker, to acknowledge & confesse his fault, to  
 crie peccavi, and to ask for mercy. But he contrariwise shewd  
 him selfe stoute and stiffe necked. And the louing Lord yet still  
 applied him, and moued him with these wordes following, which  
 should haue pierced euen throughte the very harte of man, if he  
 would haue shewed him selfe tractable and gentle, rather than  
 proud and stubborn, and said vnto him: O Adam, who told thee  
 now that thou art naked? In which few wordes, prinie & mightie  
 checks, although it were most mildely and gently vttered of the  
 Lord (because he wold not vtterly discourage the poore creature,  
 in whose face he only behelde his owne similitude:) yet the  
 discrete and very forgetful Adam of the great benefits of God,  
 and his owne happy state, should be forthwith haue called to his  
 remembrance, the great godnesse of his mercifull maker, and  
 the miserable estate that he was then presently come vnto.  
 But Adam would yet make no such thing at all, but stood (as  
 he thought in his owne sight,) very well and in good plighte, al-  
 though yet naked, or most slenderly shrouded with a fewe ter-  
 der leaues, to couer his misery and althy apparant nakednesse.  
 When the Lord to helpe him yet further in this matter, and to  
 picke him forthwardes to the confession of his sinne, said on this  
 wise: Tell me Adam: Hast thou not in deede eaten of the tree,  
 wherof I earnestly forbade thee, and charged thee vpon a sharpe  
 penaltie that thou shouldest not eate thereof? But yet this not-  
 withstanding, man was loth to acknowledge his sinne, and for  
 a further excuse or delay therein, he put the blame in his com-  
 panion the woman. And the same did he with inaduised and for-  
 ward wordes: wherby, euery man may easily see, that secretly  
 in his corrupted hart, he laide the fault most wickedly vpon the  
 maiestie of God him selfe. For he sayde not thus simply vnto  
 the

## TO THE CHRISTIAN READER.

the Lord: The woman gaue me of the tree to eate: but proudly  
 he added thereunto: The woman which thou gauest vnto me.  
 Although he wold haue saide: thou thy selfe art faultie of this  
 will: for if thou haddest not giuen vnto me this woman, I had  
 not bene thus deceiued, nor broken in this wise thy fore sayde  
 commaundement. And yet (vnderstand ye) the righteous God  
 gaue him not the woman to deceiue him, but to be vnto him an  
 helper. Wherefore, it is now so much the more plain & euident,  
 that the sin of man was the more hainous, apparantly wilful &  
 greuous. By which this notable hystorie of the fall of mā, is eu-  
 dently taught vnto al christen men, how mighty, great and infi-  
 nite the mercy of god was towards vs of his part, as also what  
 louing instructions he giueth hereby vnto vs: that we shuld there-  
 fore the more meekely and humbly thanke him, & alwayes ac-  
 knowledge before him, our most sinful & abhominable state of  
 life. And euen so shall all we receiue in time, the iust reward of  
 meeknesse and true obedience towards God, through his sonne  
 Iesus Christ: by whose only death, merites and desertings, we  
 be al brought to true health and saluation, and not by any good-  
 nesse that commeth of oure selues: for the power of oure owne  
 workes can no more further vs vnto our heauenly felicitie to  
 come, than did the workes of Adam, when he proudly did eat the  
 apple, to the ende he might thereby haue brought him selfe vnto  
 the high maiestie and presence of God: but they do rather make  
 our case damnable in his sight, if we haue any confidence eyther  
 in the, or in any thing else, saue only in our Lord Iesus Christ:  
 from whence only cometh all felicitie, eternall ioy & saluation.  
 For to speake moste truely and vnsainedly in this matter: the  
 worthinesse of our workes can no more couer or hide our sinnes  
 from the displeasure of the iust God, than did he said leaues couer  
 Adam from the presence of his Deitie. Wherefore we must thus  
 truly count of our selues to be nothing else, but sinfull, blinde,  
 stubburn & disobedient wretches: and for the only mercies sake  
 of God (in Iesus Christ, we be al his children of saluation, if we  
 do truly beleue in him. Furthermore, to helpe the Reader in  
 this saide Epistle, I will touch yet one thing most woorthy of him:  
 to be noted: that is, like as the stubbornesse of Adam in Para-  
 dise, wold haue laid the ground of his offence vpo god himselte.

because

TO THE CHRISTIAN READER.

Because he gave him the woman which did deceive him: **then**  
 to many men in the weakness of their consciences, by reason  
 of their blindness in this place of the Epistle, do so farre en-  
 courage them selves in the misconstruing the article of Prede-  
 stination, y many of them are blasphemously moved to lay the  
 fault in God, that man is damned. But as Pauls sayes him  
 selfe, even so doe I also say: God forbid, that any man should  
 have any such thought in him: for although, God by his most  
 high, heavenly and profound wisdom, knew from the begin-  
 ning how all things would come to passe: yet we cannot ther-  
 fore say, that he was the occasion of any evill: even as Adam  
 could not justly lay it to his charge, that he was the occasion  
 of his fall, because he gave him the woman which did so deceive  
 him: for God gave hir unto Adam, only to be his helper, com-  
 panion and succor, and not to be an instrument of evill, wil-  
 fully for his destruction: but the fault was in Adam him selfe,  
 because he abused the holy precept and high gift of God. Also,  
 we may say, that God foreknew the fall of Angels out of  
 Heaven: yet was he not thereby noted to be guilty of that  
 crime: for he had given unto them all free will, as well to se-  
 rve the good, and to eschue the doing of evill: as to doe evill  
 of their selves, and to flie from god. But they, through the ac-  
 cusedness of their owne pride, because they attempted to rime  
 to the minde of God through their owne imaginations,  
 were utterly deprived of their state, utterly expelled and cast  
 downe from Heaven, from the presence of God, and from the  
 brightness of his glorious minde. Even so likewise, he  
 foreknew the fall of Adam, and also the fall of the Jewes from  
 everlasting: yet for all that, God did not create them to that  
 only end & purpose: but they of their owne wilful and wil-  
 full will, to reacheth into that deadly snare, and were thereby  
 by from their misdeeds and maker, through the corruption  
 and the multitude of synnes, and the blinde imagina-  
 tion of their foolish hearts. For God, notwithstanding the  
 thousands millions of his graces and benedictions which he did  
 dispose towarde them from time to time, gave them yet also  
 a lawe and certaine commandments to byholde their amba-  
 sance: and God did sende his lawe to chastise and drive  
 them.

## TO THE CHRISTIAN READER.

us, to restrain them from their sinnes, and to draw them  
 from the stubbornesse of their euill inclined natures; that  
 they should not (if it were possible) fall from him at any time:  
 God truly, as a God of mercy, did for his parte that which  
 was well seeming to the bittermoste point, but they would  
 not so take it at his mercifull hands. Wherefore, in their sinne  
 of contempt they still slip from grate: they fell farre from  
 their God; and denied also his sonne Iesus Chryst, that came  
 to redeeme both them and all mankinde, as you haue heard  
 before. And the effects of this matter shall the Reader haue  
 more perfectly discusid in his place following of this sayde  
 Epistle, which I thought here sufficiente inoughe onely to  
 touche, and to put him in minde thereof agaynst he come to  
 the texte it selfe. Wherefore, seeing we haue now brought it  
 vnto this conclusion, that God truly is cleare, and not to be  
 blamed for any mans fall, but saueth him fro it, euen through  
 his great mercy in his onely sonne Iesus Chryst: we may  
 not then leaue so muche to our selues, nor haue any confi-  
 dence at all in our diuine woorkes, in our owne deuised toyes  
 or bayne imaginations, neither yet in the keeping of any ce-  
 remonies, whether they be of the law of Moses, or otherwise  
 not: for Chryst in his coming: and by his death, hath not  
 onely taken vpon his backe the heauy burthen or most ter-  
 rible curse of the Law from them which beleue in him: but  
 hath also put cleane away all the Ceremonies thereof, inas-  
 muche as by his coming now in our flesh all suche things  
 are clearely finished, for whose onely cause they were firste  
 made, and had therefore by him their shorster continuance.  
 The circumcision therefore of the law, the feast of the newe  
 Moone, the Iewish Sabbath dayes, with all the reste of suche  
 obseruances and Ceremonies, are vnto now to be bany-  
 shed, and neuer henceforth any more to be exercised among  
 christen men, in the true Church of God and Chryst. For to  
 vpholde (by any state) that those Ceremonies shoulde still  
 continue amongst men and the professors of Chryst, is flat-  
 ly to deny the coming of Chryst into this worlde in our  
 flesh, denying in effecte the vertue of his death, and therefore



# TO THE CHRISTIAN READER.

more worthy the name of Christianes than Christians. For  
 I will shew you in the multitude of foolish traditions and wor-  
 ships, devised of man's hand, be first in Christ's school,  
 Church among all other Churches, considering that the Co-  
 remonies whiche God him selfe appointed, are not made  
 frustrate, and to be cleane put away from amongst vs. Now  
 be it, God's hath within the times of his law, as it were  
 two lawes, which is thus to be understood: one the Table  
 of the commandments, and the other Moral and Civil  
 instructions, which Paul calleth spiritual blaine, which is  
 still to be looked upon, daily practised and followed. Also there  
 be Ceremonies, Rites, Usages, and Customs, which is cal-  
 led a grosse and carnall lawe, and is to be banished from eu-  
 ry true christian man. And even here I would that the gen-  
 tle Reader should diligently remember, that the whole lawe  
 of Moses was proclaimed onely to the Jewes, which God  
 toke at that time for his stone and onely deariings; and that  
 the Gentiles had no parte thereof, but in the Stone: the deede  
 the lawe of nature, which is a naturall aptnesse or inclination  
 to follow honest civillitie, to be gentle and of good behaviour.  
 This same lawe of nature was grafted of God in the hearts  
 of the Gentiles at their very beginning and first creation,  
 which hath in it a certayne knowledge of God, as many of  
 the Gentiles had, a certayne love towards him, to speake  
 well of him, to call vngodly upon him, to feare him, to love their  
 neighbours, and not to hurte the simple or their inferiour,  
 with many other suche goodly vertues of honestie or goodly  
 qualities: but the moste parte of them did abuse the same ci-  
 vile and honest lawe which was given unto them of God,  
 to use it to his glory and honour. And many of them also were  
 so blinded in idolatrie, false worshipping, and leaning ma-  
 ny waies to their owne damnable imaginations, that they  
 could not follow the nature of that lawe. Wherefore St. Paul  
 sayth: Though they had not the written lawe of Moses a-  
 mongst them, yet they were all sained or condemned accor-  
 ding to their lawe of nature, because it prescribed that in es-  
 teem to the Gentiles, which the lawe of Moses did unto the

Jewes:

## TO THE CHRISTIAN READER.

Jewes: and euen so all men were found sinfull and wretched before the face of God. But it was prouided through the wonderful wisdom of God, that when the Jewes did forsake their owne profession, and denyed the sauoure Christe, that came to saue them and all mankind, according to his fathers truth, & the this same law of Moses, and the fruite of Christes conuincing, should be turned vnto the Gentiles, for their conuersion and saluation. Howe be it, this benefite of God, is not so to be taken, as though he had notue broken promise with the Jewes, or that they should utterly be depriued of his mercie and goodnesse: but that they may all haue, the profite and commoditie therof as well as the Gentiles, if they will forsake in time their pride, malice and stoutnesse, and submit humbly them selues to the true faith in Iesus Christe. And whereas Paule speaketh against the trust that the Jewes haue in their law and circumcision: he meaneth vnder the same, all kindes of Ceremonies and customes of religion, as yet be nowe used among Christen men. Thus, for the better declaration of all the premises, I do intend to referre the Reader, vnto Saint Paule him self, in his Epistle to the Romanes: which I haue according to the grace and gift giue me of God, written moze plainly out, than appeareth in the very bare text it self: which is no commentarie or glose vpon the said text: but as it were altogether one vniforme Epistle (or Paraphrase like) and in such order so drawne out, neare to the nakednesse of the text it selfe, euen as though the Apostle him self did wholly write the same, and euen so the Reader muste consider thereof and take it. Wherefore, I beseeche God almightie to assist and further after such a sort in the reading therof, that he may thereby take no lesse aduantage and profite, than it should not repent him to receiue the free mercie of God and his eternall saluation, through the only merites, deathe and Passion, of his

sonne Iesus Christ.

Amen.



## The Contentes of this Booke.

- A** Paraphrase vppon the Epistle of Saincte Paule to the Romanes. Fol. 1.  
Huldricke Zuinglius, in his friendly exposition to Luther, touching the Eucharist, confesseth vwhat he acknowyldgeth of Iesus Christe. Fol. 68  
**A** serue yvordes touching the Couenaunt, that God made vnto his Church in Christ, translated out of Huldrick Zuinglius, in his Subsidie, annexed to the yvørke aforesaid. Fol. 69  
Of Vanitie, by Martinus Cellarius. Fol. 72  
Of Vovves, by Martinus Cellarius. Fol. 74  
Of the Olde man and the Nevve, vvhich be compared together, by Martinus Cellarius, vpon the seuenth of the Preacher. 78  
**A**n Exhortation, sent from a straunger, a vvorthe and famous learned man of God, to the righte highe and mightie Prince, Edvarde Duke of Somerlet, for the seeking and quiet establishing of peace and rightuoussnesse in the Church of Englande: immediatly vpon the commotions, sedainly raised vp in the VWest partes, as also in Suffolke and Norfolke, in the yeare of our Lord Christe. 1549. 86



# A Paraphrase vpon the Epistle of the holy Apostle

S. Paule to the Romanes.

## The first Chapter.



**I** Paul, whom men here-  
fofoze haue called Saule,  
that is to say, one which is  
now become of a buſſe and  
troublesome ſelowe, or of a  
very tyzant and perſecuter,  
a well ſtayed, peaceable, and  
quiet man: and was bound  
many yerres agoe vnder the  
law of Moyses, ſtrayghtly to  
ſerue and obey him: but now  
at this tyme I am made free  
from him, ſet at libertie, and

Ac. 8. 9. 26.

Ac. 13.

preferred to the highe freedom, ſeruitce, and dignitie of the  
great God our Lorde Jeſus Chryſt: yet notwithstanding,  
I am not thereby ſalne into the corrupte ſtate of Apoſtacie,  
or a cleane forſaker of Moyses inſtitutions: but am called  
to be Chryſtes true meſſanger, and therefore now moze  
highly aduauiced, than when I was one of the ſaule and  
nightie defenders of the Phariffes ſecte againſt Moyses. For  
the cauſe thereof was, that being then not truly godly, nor  
ledde by the ſpirite of truth: and although learned, yet not  
rightly learned, but a wanderer in darkeneſſe and error, I  
miſſed very farre from the veritie, and from the true vnder-  
ſtanding of the holy law of God. But now I may rightly  
be called a true Phariffe, that is, one which by grace am cho-  
ſen, ſeparated, and put aſparte by the Lorde Jeſus Chryſt him-  
ſelfe, who hath endued me with the ſpirite of truth, to preach  
and teach the Goſpell of his eternall father, which is not  
my new Goſpell, or lately inuented, but the ſame that was

Ac. 13.

A. 1.

promiſe



## A Paraphrase vpon the

Deut. 18.  
Act. 3.

Math. 1.  
2. Timo. 3.

Act. 9.

1. Cor. 1.  
Gala. 1.

promised long before by the holy Prophets vpon the sonne of man, which at his tyme appointed, was borne of the stocke of David, as touching the flesh, and was also declared of the holy Ghoste to be the eternall Sonne of the euermlasting God, as moſte truly appeareth: bycause after his bodily death and buriall in the Sepulchre, he triumphantly rose agayne, euen with the same very flesh. In which mightie and notable myſterie, he dyd not only teach vs the resurrection also to come of our flesh: but also him selfe to be the beginner and onely authoz of the same. By whom I am appointed to the function and high office of an Apostle, that like as the Gospell of God hath ben promulgate and taught among the nation of the Iewes, so it might also by me be declared vnto the Gentiles. Not to any ſuche intente that they should be burdened with the mightinesse and charges of the law: but rather that they should submitte them selves to the onely true sayth in Iesus Chryſte, and to be brought heretunto not by the vayne gloses of Philosophers (of the which sort all you be that are Gentiles) but by receiuing the name of Chryſt in holy baptisme, and so made the childzen of God by adoption, to refrayne your selues from al vayne and fantastickall persuasions, paynted, and damnable opinions as be now, and long hath ben amongst you: inasmuche as the adoption it selfe is throught grace in Chryſt Iesus generally offered to all men. Wherefore I say to al you that be at Rome, (the saythfull louers of God, and forsakers of your olde iniquities) I wish the grace, mercy and peace of God: not such peace verily as the world giueth, but the very true, perfect and new peace, which onely proceedeth from the father & almightie God of heauen. And first of all things I thanke the same father of heauen for you, that it hath pleased him (by his sonne Iesus Chryſt) to giue this inestimable benefite vnto you. Which, although you haue ben heretofore al infidels, miscreants and idolaters, & deserued by Gods iustice to be eternally damned: yet now, he wil that your sayth and profession shuld in such sort be changed, made firme and strong in him, that it may most happily redounde to your renowning



# Epistle to the Romanes.

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nourne and speciall commendation throughout all the whole  
 world. The which thing, (considering my deare & tender loue  
 towards you) can not be but most ioyfull and comfortable to  
 me, for God the father is my recozde, whom I now serue, not  
 in vayne and dead Ceremonies, but in the powre of his spi-  
 rite, preaching the glad tidings of his deare sonne, that al-  
 ways (from time to time) I haue you in my thoght & remem-  
 brance, praying continually to God (that if it be possible) I  
 might once come vnto you, and see you at Rome, for I thinke  
 very long there to see you, and to be made ioyfull of your god-  
 ly companies. Not seeking therby mine owne profite or sin-  
 gular aduantage, but most hartily desirous to bestow vpon  
 you some healthsome frute of my Apostleship, and to exhibit  
 vnto you, not the grosse service or dead Ceremonies of Mo-  
 ses, but the very delectable, yea most swete and spiritual good  
 taste of the sauiour Jesus Christ, and to speake vnto you after  
 mine affection & familiaritie together, to the ende that one of  
 vs may comfort another in the onely true sayth, which was  
 now haue in our Lord Jesus, and to the confirmation & esta-  
 blishing one another in the same heauenly gifte. All whiche,  
 though they be not yet hitherto done as mosse rightly beho-  
 ueth, surely for my parte I am in no faulte thereof: for I  
 haue most earnestly wished to haue ben among you, but alas  
 I haue had many impediments and lets to the contrary. And  
 for this cause specially I haue desired to see you, that if might  
 bee my lotte and good happe, as well to profite you and to do  
 you good, as I haue done vnto other Nations. For as God  
 him selfe is an vniuersall God, and Lord of mercy to  
 all men: even so (by his mercy) is the Gospell vniuersall,  
 and in time to be vttered to all nations. Wherefore in deede  
 I confesse if my duetie, not onely to declare the holy Gospell  
 to the Jew, but also to the Gentile: not onely to the wise and  
 learned, but also to the most barbarous, rude & vncircumcised: yea  
 to enery man whatsoeuer he be without exception, onlesse  
 he most wickedly, and with fixed will withstande and resist  
 the same. For which consideration (in the zeale of my Lord  
 Christ, & to do you good) mine hart melteth within me, until  
 I pray

1. Tim. 1.

The cause whi  
 Paule desireth  
 to be at Rome.

Paule excu-  
 seth himselfe  
 and sheweth  
 the cause of his  
 going to  
 Rome.

The gospell of  
 Christ is offe-  
 red vnto al me  
 without excep-  
 tion.

A. y.

I pray

## A Paraphrase vpon the

Paulus bolde-  
nesse in prea-  
ching the gos-  
pell.

Ignorance of  
the soules sick-  
nesse.

From whence  
our sure iustifi-  
cation flow-  
eth.

Abac. 2.  
Hebr. 10.

The iust cause  
of Gods fury  
after the know-

I preache the Gospell also vnto you that be at Rome. And you shall vnderstande, that as I feare not at all the state of your great, mighty, famous and pompeous Empire: so am I not ashamed of the humble and base state or appearaunce of Chrysts kingdomie, nor of the preaching of his holy Gospell, in the simplicitie and plainenesse therof: which although it bee to the vsaythfull but a scoffe, a mocke or scozne: yet is the same to all the saythfull the moste high, mightie, and puissant vertue of God, through which onely they bee brought to the haue of felicitie, and to eternall saluation. The excellencie of whiche precious and inestimable treasure, neyther the lawes of the Jewes, neyther the precepts of your Philosophie or fantastieall imaginations, could once possibly attayne or bring to passe. Howbeit it was first preached to the Jewe, and after to the Gentile. In myne opinion he is very farre from healthfull state, which in sicknesse neither knoweth what his diseale is, neither woteth where to seeke redreffe for the same. Many heretofore (in the blindness of their hearts) haue thought that their iustification or state of saluation, byd stande in the superstitious worshipping of dayne images, or else in the outwarde obseruaunce of Moyses lawe: but the onely true and sure iustification floweth merely and simply out of the sayth which we haue in our Lord Iesus Chryst. For if men will confesse that God hath already truly performed vnto vs (through his deare sonne) all such things as was befoze promised of him in the Bookes of the Prophets: vndoubtedly the certantie of that sayth and true trust, sufficiently iustifieth all men vnto eternall saluation. The iuste man (sayth) Abacuc shall liue by his sayth. But whereas in tymes passed God hath seemed to wink, or rather in deede to sleepe at the sinnes and iniquities of men: now he earnestly sheweth him selfe to be wode waking, and declareth to the worlde the issue of his iuste furie and anger, aswell agaynst the Jewe and all them that be vnder the lawe, as agaynst the Gentile and them that haue not the law. And specially because they now knowing the truth of God, doe not truly apply it to pious and godly living,



# Epistle to the Romanes.

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lining, but still doe continue in the beastlynesse of their  
former iniquitie, to heape iustly vpon them selues the fierce  
wrath of God. And further, because they now perceiuing and  
knowing moze and moze the secrets and high mysteries of  
the kingdome and grace of God, than the multitude of the  
common people doth, yet they doe no lesse vnthankfully re-  
ceiue it, and giue it their carelesse and negligent slippe, than  
though they knew nothing thereof at all. And though it be  
impossible wholly and thoroughly to knoto the high maiestie  
of the immortal God, yet as muche as is possible and suffi-  
cient for man to know, the Jewes of all other nations haue  
had the grace offered of true instructions, for the which they  
should moste highly haue thanked and praysed their God:  
In asmuche as it was his owne teaching in the Bookes of  
the Prophets, wherein he spake onely to the Jewes, to the  
great admiration of all the whole worlde besides: yea and  
although God him selfe be an inuisible God, and not to be  
rightly comprehended of flesh and blood, yet he is not alto-  
gether aboute our godly imagination and vnderstanding,  
but dothe appeare wonderfully vnto vs by the same vnder-  
standing, as it were by a figure or in a glasse, and that by the  
mightie, strange, and maruellous workmanshippe of thys  
present worke, and by the gouernement of the same: of the  
which, although there were a beginning, and shall also haue  
an ending, yet notwithstanding the wonderfull making  
and direction thereof declareth moste playnely the vertue  
and great maiestie of the Maker, not to be as his creatures,  
but sheweth him selfe thereby neither to haue had begin-  
ning, neither yet to haue any ending. In all which God hath  
opened the state of his eternall veritie vnto them, to the ende  
they should (of all others) haue nothing to lay for their ex-  
cuse agaynst him: but they knowing him, and being well  
assured thereby that he was God, yet they would not take  
him as God, neither giue him therefore their due and hartie  
thanks, but wholly abandoning them selues, and giuen ouer  
to pride and vanitie, were deceiued in their blinde imagina-  
tions of their hearts, and brought thereby into utter forget-  
fulness

uen light of  
the Gospell.

Act. 18.

One way how  
to knowe al-  
mighty God.  
The workes  
of God.

The world  
hath his begin-  
ning and en-  
ding.

God without  
beginning or  
ending.

Psalm 106.  
Ier. 2.

## A Paraphrase vpon the

Exe. 14.

Great abhomi-  
nation.

2. Reg. 11.  
Ezechi. 14.

A grosse sinne  
yet remaining  
among the pro-  
fessors of  
Christ.

Leuit. 18.

Proverb. 1.  
Act. 7.

fulnesse of God, ignorance and damnable darknesse. And where they so much boasted themselves of their owne wis-  
dome, they playnely became befoze him starke idioles, or ve-  
ry fooles. Beholde (I pray you) and see into what blindnesse  
and made foolishnesse they fell into. They forsooke the very  
Patience of the true God, that is onely almightie, immo-  
tall and mercifull, and gaue his glozy vnto the images of  
moste fragile, mortall, and wicked men: and not onely of  
men, but also of brute beasts and fowles, and that moze abho-  
minable is, of venimous Serpents, creeping and noysome  
bermine of the earth. In suche sorte of prodigious and most  
monstruous idolatrie, God giuing them ouer, suffered them  
to fall, and to wallow like moste filthy Swine, in all suche  
vncleannesse, and most abhominable filthinesse, that they in  
continuance of time, defiled their owne bodies with the most  
vncleane sinne and horrible filthe of the Sodomiters, and  
moste beastly doings agaynst nature. Certaynely God did  
suffer them to fall into these abominations, not without  
great cause, which for their pride sake, stoutnesse, and dayne-  
glorie, made of the almightie, true, and euermoring God, a  
counterfeted, most miserable & dead Idole, wrought with the  
hand of wretched man, & al that they did was vtterly against  
the heare, peruerse, most monstruous, and cleane out of all  
order. For they honored (I say) the creatures in steede of the  
creator him selfe, which is onely to be exalted, blessed, and  
wozshipped for euer and euer, Amen. Also God did not suffer  
the men of the Iewes, thus agaynst nature, and most wret-  
chedly to abuse their owne flesh, but also their wiues (in the  
vncleannesse of their hearts) to relinquish the naturall vse of  
their husbands, and to become moste miserable and filthy  
sinners agaynst nature: that is, as the men dyd, so they also  
did most filthely accomplish (like monsters) their stinking  
luste one with an other. All which they committed, be-  
cause they hauing the lighte and truthe of God shyning vnto  
them befoze their eyes, woulde not receyue the lighte,  
but chose rather daynely to lye in the darknesse of their  
dreames, in superstition, and in moste damnable idolatrie.

And

And the common enormities that were dayly amongst them (besides other abominable wickednesses, which are not here named) were these: they were full of unrighteous doing, given to fornication, wickednesse, couetousnesse, maliciousnesse, full of enmie, murder, debate, deceite, euill conditioned, whisperers, backbiters, haters of God, dowes of tozong, proude, boasters, bzingers vp of euill things, disobedient to father and mother, without vnderstanding, couenaint breakers, vnloving, truce breakers, and merclesse. They therefore which knowe that there is a God, and haue the lighte of hys grace offered vnto them, and will not thankfully receyue it & practise it in conuersation, but turne their hearts to wickednesse and abomination. Let them also assuredly knowe; that the same God is also moste iuste, and will suffer all those to fall into suche lyke accursed and semblable myseries, that forsake hys holy doctrine, for their owne folish imaginations or deuyfles of men, not onely all the workers thereof them selues, but also all the whole filthy bande of all the like sinnefull consenters.

Grete are the abominations of manne where the grace of God as withdrawf.

God terribly plagueh after his grace once offered and vathankfully taken or wilfully neglected

Ose. 7.

The.ij. Chapter.

The rebuking of the Iewes, which as touching sinne, are like or worfe than the heathen.



How be it, notwithstanding all this, it beho-  
ueth a godly and true Chrysitian man, to take  
haede and bee fearefull howe he iudge hys  
neighbour and condemne hys brother in all  
hys faultes, or in suche as he thynketh him  
selfe blame worthy, least he iudge that nought  
which God accepteth & taketh for god, or that for god which  
of it selfe is skarce nought. Therfore I thou vaine mā what  
soeuer thou be, y<sup>e</sup> boastest thy self in the actes & holinesse of thine  
owne

Math. 7.

1. Reg. 12.

## A Paraphrase vpon the

owne lyfe, and condemnest another man in his doings,  
 thou verily art to rashe in iudgement, and in great danger  
 of Gods indignation. For in that thou condemnest another  
 man, thou iustely also condemnest thy selfe, because thou  
 doest euen the same which thou condemnest in the other.  
 And thus thou being guiltie with him whom thou indigest of  
 the same cryme, thou givest sentence vtterly agaynst thyne  
 owne selfe. Some one man may some be beguyled, and an  
 other may peradventure easily auoyde his condemnation  
 among men, which giue their iudgement onely vppon con-  
 iectures, but no man may auoyde the iuste iudgements of  
 God, who seeth in secrete all things, whose iudgement is  
 true, and whose sentence is pronounced, not vppon coniec-  
 tures or doubtfull cases, but according to truste and mooste  
 certayne knowledge, as he is almightie, and a God of truth.  
 Therefore O thou Gentile (for euen thou dost I mean at this  
 whyle, and speake vnto thee euen in the bowels of Chryst)  
 that thou diligently take heede, least through pride in thy  
 selfe thou ouer rashly condemnest the poore and unhappie  
 Jewe, which is now falne into the aforesayde abominable  
 vices. For assure thy selfe, in condemning the Jewe thou  
 dost not onely giue sentence agaynst thyne owne selfe, be-  
 cause thou comittest euen the same faults, but shalte be sure  
 also to abide the iudgement of God agaynst thee, as it was  
 agaynst the Jewes. For thinkest thou to auoyde the punish-  
 ment of God which sinnest agaynst him, and canst not a-  
 uoyde the displeasure of him in this world, and in the world  
 to come (who respecteth no persons) and whom thou halte  
 to grauously offended? Or dost thou thinke it conuenient  
 to auoyde the iuste iudgement of God, seeing thou wilt suf-  
 fer no man to auoyde thy iudgement which offendeth thee?  
 Or doth the softnesse of our Lorde (in leauing thee unpun-  
 ished for a tyme) giue thee occasion to contemne and des-  
 pise him, as though he dyd winke at thy sinnes, or fauour thee  
 in the doings of them? Thou shouldest rather resolue with  
 thy selfe, that his softnesse, mercifull lenitie, long suffering,  
 and great gentlenesse doth not put away fro thee his iustice,

An exhortati-  
 on to auoid  
 rashe condem-  
 nation and  
 iudgement.

sharpe



# Epistle to the Romanes.

5

Sharpe iudgement and punishment. But meekely and gently  
ly allureth thee vnto himselfe, and draweth thee thereby to  
hartie and true repentance: and vseth vnto thee first his gen-  
tlenesse, to the end, that for his sake againe with like vertur,  
thou shouldest begin to hate and refozme thy selfe. What thou  
doest all to the contrary: for thou makest of his gentlenesse  
towards thy selfe, an occasion of thine owne damnation: be-  
cause thou wouldest not by gentlenesse and mekenesse, be  
orderly brought into the right seruice of God. Wherefore, the  
more that God stirreth thee hereby, to perfect pietie and true  
godlinesse, the more thou heapest vpon thy selfe, the treasure  
of condemnation and the ire of God, if thou dost not as a  
Christian, confozme thine actes thereunto. Which, although  
he do not now hastily appears vnto thee with the swiftnesse  
of his fury: yet hath he his time of iudgement ouer thee, & will  
most iustly be reuenged vpon thee, at the terrible and mosse  
dreadful day of doome, when he shall put apart his clemencie  
and softnesse, and giue more sharpe and bitter punishment,  
bothe vnto thee, and to all suche, as before were more stirred  
to repentance, by his great mildnesse, vspeakeable loue and  
gentlenesse. At which great and terrible day, he will giue his  
iudgement, not according to the maner and custome of men,  
sometime fauouring one partie more than another: or like  
suche a one which is often deceived in the truth of his iudge-  
ment: but as a God almighty, most vprightly & truly know-  
ing all things, will rewarde euery man mosse vprightly,  
according to his due desertes. To some, he will giue euera-  
sting life: that is, to all those, which perseuering in godly  
life and conuersation, do not hunt after the corrupt, fraille,  
and vaine pleasures of this world, but doe sake after the  
true glory, honor of God, & immortalitie. And to some, which  
(in their priues and statelinesse) had rather obey to iniustice,  
than to true righteousness, to lying, vntruth & superstition,  
than to the truth and holinesse of Gods commaundements,  
shall be giuen the reward of indignation, the ire of God, the  
affliction and tormenting of the deuill, and of a gnawing and  
pained conscience: which punishment, abideth indifferently

Esay. 30.  
Act. 17.

The lenitie of  
God abused.

Psalm. 61.

God by his  
loue and long  
suffering, stir-  
reth man to re-  
pentance.  
and to flye ther  
by the terror  
of his vengeance.

Psalm 61.

Thessa. 1.

13.1.

all

## A Paraphrase vpon the

all men, that carelesly liue to offend. But first of al the Iew,  
and then the Gentile: that the Iew may haue the first plagues  
and punishment, which (firste of all other) had the goodnesse  
of God offered vnto him. Contrariwise, glory, honoꝝ, peace  
and immortallitie, shall be giuen indifferently vnto all men,  
that embrace Gods will and liue well: but firste vnto Abra-  
ham and to the Iewe, and after to the Gentile: for God hath  
no respecte to persones, as other iudges of the world haue: but  
he is perfectly iust, vpright, and truely indifferent to all men.  
Wherefoze, what so euer they be that offend, hauing no lawe,  
shall so perishe without lawe. And who so euer haue receiued  
the lawe and offende therein, shall also be condemned by the  
lawe. Neither shall it be inoughe for the Iewe to haue heard  
the lawe, and so to thinke himselte the rather iust before God:  
but they which (in Christ) do the actes and deedes of the lawe,  
shall be before him iustified and imputed righteous. God on-  
ly him selfe is all goodnesse, and therefore he moste alloweth  
and approueth the good woꝝkes of men, though there be a-  
mong them, no lawe at all wꝛitten. And the displeasure of  
God is so muche the moze ouer them which haue a lawe, bi-  
cause they frame not their liues according to the lawe. Solue  
be it, it cannot be truely saide, that there be men, which liue  
to them selues without lawe: for all nations that be, though  
they haue not the wꝛitten lawe of Moses: yet they do in effect  
the woꝝkes of Moses lawe, because they haue the lawe of nature  
grafted in their hartes. And what so euer thing is commaun-  
ded and done vnder the lawe, by them that haue it wꝛitten in  
bookes and tables, the same do they also, which haue the lawe  
of nature grafted in their hartes. For all suche, they owe  
conscience doth secretly saue or condemne them: they hauing  
cogitations and thoughtes within them selues, that daily doth  
bothe accuse and excuse them. God shall iudge all these, accor-  
ding to the same secrete lawe of nature: which though it be  
not now openly knowne to men, yet God which knoweth  
all things, and seeth all things in secrete, shall giue his iuge-  
ment thereafter. But this iudgement shall be done of God by  
his deare sonne, which is now our Lord and moste righteous  
sanioure,

Act. 10.  
Eph. 6.  
Gala 3.

Math. 7.  
Luc. 6.  
Iac. 1.

Gods lawe  
known and  
praised re-  
quireth sharpe  
punishment.

Math. 23.



# Epistle to the Romanes.

6

sauoure, and shall be at the iudgement day, the iudge of all the  
woorde: which thing, is the true saying of the Gospell, least it  
be taken of some for a fable or dreame, wherof I now moste  
reuerently speake. Therefore, O thou Jew, I standest so much  
in thine owne conceit, and arte proud that arte called a Jewe,  
making thy reckening vpon the priuiledge of the lawe, which  
was giuen of God only vnto thee, and doest vaunt and boaste  
God to be the autho: of thy religion: whose minde and plea-  
sure thou knowest by the Scriptures that came from him,  
and arte brought vp and taught in the miseries of the lawe,  
whereby thou doest not only knowe what things are to be a-  
uoided, and what to be folowed, and of all good things what  
be the best: but also thinkest thy selfe able, to be a guide vnto  
the blinde, and to shine before them which be in darkenesse:  
that is, to be a teacher of them that be rude, and to be an in-  
structo: of them which haue no knowledge: all which things,  
though God haue shewed them vnto thee, in giuing the lawe  
only vnto thee, shalt thou therefore thinke thy selfe better than  
the Gentile: So verily: but the lawe which God hath giuen  
thee for god, maketh thy cause and matter worse, before the  
iudgement seat of God, except thou directest thy life and con-  
uersation according to the lawe, in which thou doest so muche  
glozie and make thy boaste: else, the knowledge of the lawe,  
whereof thou so greatly makest thine accompt, shall be a very  
snare to take thee withall, to thine utter overthrow and con-  
fession. Therefore O thou vaine man, which bestest of the law,  
why doest thou aduance thy selfe on this manner: why teachest  
thou another, and leauest thy selfe vntaught: why doest thou  
preache that theft shoulde not be committed, and yet thou thy  
self art a thief: why dost thou commaund other to forsake ad-  
ultery, and thou thy self art defiled therewith: why dost thou ba-  
nish idolatrie in another, and art thy selfe polluted with wo:;  
shipping of images: And in conclusion, why dost thou glozie a-  
monge men, in that thou hast receiued the law at Gods hands,  
and in transgressing the same, doest dishonoure God: for in  
that thou seekest praise and honour of men (by reason of the  
lawe) thou arte become a vessell of muche dishonoure to God,

13. y.

which

Iohn. 8.

The lawe  
what it wor-  
keth.

To trust to  
the lawe is  
daungerous.

Math. 7.

dd c c d Anne R. 1600

## A Paraphrase vpon the

Elay 52.  
Ezechi 36.

which should by the only, haue all the honor and glory. And although no mannes iniquitie can in deede dishonor God: yet thou doest as muche as in the keth, to dishonor him. Of the like sort of men, the holy Prophets hertofore haue spoken, as it is wrytten in Elay and Ezechiel: The name of the Lord (saye they) is slandered by you, and hath through your fault an euill report among the nations, that are inclined to idolatrie: in as muche, as you proudly glory in the only title of the law, and yet among your selues, so liue most sinnesfully and wretchedly against the lawe. Neither is it sufficient for thee to be a Jewe borne, or to be of the Jewes religion: for then shall Circumcision only profite thee, so farre forth as thou performest the things, for whose cause Circumcision was first giuen: and also accomplishing suche things in thy life, which thou professest in thy Ceremonies. Otherwise, if thou transgresse the lawe, it shal no more profit thee to be Circumcised, before the face of the iust God, than though thou wert neuer Circumcised. Wherefore, like as Circumcision is turned to vncircumcision, vnlesse thou also performe the other deedes of the law (which appertaineth to good manners and byright conuersation): euen so, vncircumcision shal not hurt the Gentle, but shall be accepted for circumcision, if he leaue and forsake the Ceremonies of the law, and performe those things, that be in deede the whole summe of the law: which is, a pure and a cleane life, and shall also obey Christ, which is the end of all lawes. Wherefore thou Jewe, the Gentle shall be made equall with thee in this behalfe: yea, he shall be preferred before thee, and be better taken than thou, because he knoweth no Circumcision: and his innocencie and cleane life, shall make thine iniquitie more damnable, because he not professing the lawe, dothe yet declare the ende of the lawe, in the adoe of his good and goodly life: where thou glorying in the wordes and syllables of the lawe, and professing Circumcision, dost violate that, which is the chiefe of the lawe, God, which indgeth not after the outward appearance of the body, but after the godline of the spirite, taketh no man for a Jewe, except he performe in deede, the profession of a Jewe. And

# Epistle to the Romanes.

7

him name not a *Jewe*, that hath the manifest note & mark of the *Jewe*, neither is he Circumcised, that hath his priuie skin cutte: but he is a very *Jewe*, that is rightly a *Jewe*, and circumcised in his hart: which God only beholdeth, and there after indgeth all men. To conclude therfore, he is Circumcised, which rather hath his harte circumcised, than he which hath his priuie membze circumcised: which also dothe not reioyce in the markes and notes made with a stone, as the Circumcision of the *Iewes* was: but reioyeth in the spirite and minde of the lawe: so; he that hath only his flesh Circumcised, may goe for a *Jewe* amongst men: but him worthily God taketh for a *Jewe*, whose hart is purged and cleansed from the filthe of vice and sinne, and is prest and readie to the loue of Iesus Christ: of whome only to be allowed, is the most high and chiefe felicitie.

John. 8.

Roma. 9.  
Collof. 2.

## The third Chapter.

¶ Paule sheweth vvhath preferment the Iewes haue, and that bothe the Iewes and Gentiles are vnder sinne, and are only iustified by the grace of God in Christe.

**B**UT here will some men say: seeing the summe of the lawe, dependeth vpon godlinesse and innocencie of life, and vpon the only faith in Iesus Christ: what prebeminence then hath the *Jewe* more than the Gentile? What premileth the *Jewe* to be circumcised, seeing that godlinesse and faith, maketh the vncircumcised as good with God, as the circumcised: yea, and that also more is, seeing the Circumcision of a *Jewe* that offendeth, maketh his cause worse: yea verily, the *Jewe* hath great prebeminence. First, he may reioyce, in that he is by nature called a *Jewe*, who to whome properly the wordes of God is committed: so else because that onely the lawe, and the Prophets were taught to that nation: either for this cause, that God vouchsaues to be

Rom. 2.  
2 Timoe.

## A Paraphrase vpon the

their instructoꝝ and teacher him selfe. Surely, it is an honorable thing, to be of that nation, which God so highly esteemed. And further, the Jewes haue preheminance, because the same, by reason of the saide instructoꝝ godnesse, may be the readier to the true faith in Iesus Christe. For as he is moꝝe neare the truthe, that knoweth some parte therof, so may the Jewes be, which haue Moses and the Prophets amongst them, who were the proper traders and directoꝝ of them, to come to flight in Iesus Christ. Neither shall it be any doubtfulness to the faithfull, for them to be partakers of the godnesse of God, that the Jewes notwithstanding their law, be learned not in Christ: for shall their unfaithfulness make the promise of God frustrate and of none effecte. D<sup>y</sup> thinke you that God (in vnconstancie) wil breake his fidelitie and promise as me<sup>e</sup> do, and not performe that in deede, which he hath vniuersally promised to all men? God so bid: but rather he wil keepe his fidelitie to all men, vlesse it be to such, as will not take it at his hands. Verily, men shall haue none occasion to reprove God, of his fidelitie and promise, which shall appeare alwayes true, and will paie that which he promised, because he is faithfull and true. All lies come of men, which through their owne corruption, are most deceitfull and false in their promises. But as God him selfe cannot be deceived: so is it also farre from him, to be a deceiver of other; although euery man may be a deceiver, and be him selfe also deceived. The Prophet Dauid doeth assure all men, in the certitude of Gods promises, which sayeth: Thou Lord shalt appeare iust and true, and with veritie stoppe the mouthes of them, that will iudge thee a breaker of thy promise: either of suche as will surmise that thou wilt not keepe thy promise, made to the stocke of thy seruant Dauid, for the vngodly demenours sake of others. Undoubtedly, many in their blindness, do not discern the true keeping of Gods promises with them: neuerthelesse, through their owne very faulte and corruption, Gods veritie and truthe is made muche moꝝe manifest and commendable amongst men. All which, shall (in time) well see, that God, notwithstanding the great offences done daily against

John. 3.

Psalm. 115.  
Psalm. 50.



against him, will not alter nor change the constancie and sure determination of his full fixed minde and sentence. And here I am nowe sure, that some busie headed body, will step forth his wote, and say: If the iustice then and truth of God, be made moze manifest and commendable, though the iniustice and faultie doings of men: then God is vniust him self, which will that sinne should be amongst men, to the ende his iustice shuld be the better apparant and knowne to men. But God forbid that any such thought shoulde enter into any mannes heart. Also vngoodly they will say: howe shoulde God be the rightfull iudge of this worlde, if he be vniust him selfe: for if it be prouided of God that I be a lier, to the ende, that though my lie, his veritie shoulde be made moze renowned, and my shame redounde to his honoure and gloze: then, why shoulde I haue my sinne laide to my charge? Why shoulde not all men thinke rather within them selues, and interpretate this place (as some certaine slanderous felowes say:) Let vs doe things that be euill, that the rather by their euill appearance, good things may happely come, in as much as by oure sinne and vnrighteousnesse, the rightuousnesse of God is made moze excellent: But God defend all men from suche curious Questions, vaine cogitations and wycked thoughtes. For all these by the iustice of God, in their owne pride and vanitie, be woorthily damned, for suche their contempte, hatred, incredulitie and vnfaithfulnesse: all which, as they can not lay to Gods charge, the cause that they thus doe sinne, (which in deede commeth onely of them selues) euen so they shall haue no mercie nor grace shewed vnto them, althoughe their naughtinesse and sinne, be openly tournd into the publike shewe of hys onely prayse and gloze.

But to come to our purpose, what shal we say: Are not the Iewes better than the Gentiles? No verily as touching the grace of the gospell: although they seeme to be better, by the prerogative of the law of Moses: for I proued it before, that bothe the Iewe and the Gentile, be offenders againste God.

Altherin,

## A Paraphrase vpon the

Psalm. 14.  
Psalm 53.

Aspis is a smal  
serpent and  
greatly vene-  
moule bredd  
in Affricke.

Psalm. 35.

Gala. 3.

Hebr. 7.

Esay. 53.

Wherin, as touching the Gentile, the case is more euident  
than any man can denie. And as touching the Jewes, their  
owne Psalmes do declare what they are. For thus it is writ-  
ten in the 14. and 53. Psalmes againe: there is none  
righteous, no not one: there is none that understandeth: there  
is none that seeketh after God: they are all gone oute of the  
way: they are all vnprofitable: there is none that doth good,  
no not one. Their throte is an open sepulchre: with their  
tongues they haue deceiued: the poyson of Aspis is vnder  
their lippes: whose mouthes are full of cursing and bitter-  
nesse: their fate are swift to shedde bloude: destruction and  
wretchednesse are in their wayes, and the way of peace haue  
they not knowne: there is no feare of God befoze their eyes.  
Neither can the Jewes say, but that all this is spoken of the,  
for this is euident and true, what so euer the lawe sayeth, it  
toucheth most principally them that be vnder it, and are sub-  
iect vnto it. But to this ende chaunced these Inconueniences  
amongst the Jewes, that all mennes mouthes might be stop-  
ped, and that it be euidently knowne, that enery mannes sal-  
uation depēdeth only vpon the grace of God in Iesus Christ:  
and that the lawe of Moses though it be obserued and kepte,  
yet it iustifieth no man befoze God. Then one will say vnto  
me: what profiteth the lawe, if it doe not iustifie vs verily:  
for by meanes of the lawe, euery man knoweth his sinne. It  
is a readie way and degree vnto health, for a man to knowe  
his disease. Furthermoze, as the office of the lawe was to de-  
clare mennes offences, that befoze were vnknoen to them:  
so doth now the Gospell declare vnto man his iustification,  
which was befoze vnknoen, or impertinent to the lawe.  
Wherefoze mannes iustification cometh not of the lawe, but  
of God only. And that not for the circumcisions sake, or Ju-  
daicall Ceremonies, but by the only faith in Iesus Christe:  
by whome the true iustification is wrought, not only to the  
Jewe, to this or that nation: but without partialitie, vniuer-  
sally to all men, which belene in him. For, in so much as all  
men were brought into sinne, and fallen into suche kinde of  
iniquitie, that they could not be iustified befoze God: it was  
necessary,



# Epistle to the Romanes.

9

necessarie, that all mens iustification should be had from God, which is onely cleare and without all imperfection. Whiche iustification is not giuen to man, as a rewarde for the due keeping of the law of Moyses, or of the law of Nature: but it is freely giuen of Gods owne good will towards vs: and not by Moyses, but by Iesus Christ, by whose onely blood we are redeemed from the tyrannie and tormente of the diuell, from sinne, and fro troublefomnesse of conscience. The Iewes had in times past their mercy seate, which was the shadowe and figure of Christ to come. But it is now evidently known, that the true mercy seate and substance it selfe is come amongst vs: through which, though before we were woorthily hated of God for our sinnes, yet now we be reconciled againe vnto him, not by the blood of beasts (as the fashion was among the Iewes) but by the onely and most pure innocent blood of the Lambe Iesus Christ, washing away therewithall the sinnes of all men: and thereby declareth truly vnto them their sauing health, precious redemption, iustification and eternall saluation: which forgiveness (in suche sorte) the offences of the former lyfe, that in any wise he will not haue them fall againe into the lyke sinnefull and most damnable state. Neither hath he hitherto suffered men to offend, as though he were ignorant of their offence: or else in knowing their sinfulness, hath at any time allowed the same, but onely to this ende, because at his time appoynted he shall then manifestly and truly declare vnto men the vertue of their iustification, to the ende it should appeare, that he is of him selfe naturally true and righteous, and the onely Autho: of righteousness to every soule: as constantly we beleue in the Gospell of our Lorde Iesus Christ. Therefore thou Iewe, where is now thy glory become? Merely it is taken from thee, saying that Gods pleasure is to make all nations equall with thee in the sayth of the Gospell. The Gentiles haue their health and saluation giuen vnto them: but by what lawe I pray you? Is it by the olde lawe of Moyses, which appoynteth vnto vs Ceremonies? No forsooth, but by a new law, which requireth nothing but sayth, for we suppose

Exod. 25.

Hebr. 5.

Our reconciliation vnto god the father cometh not by ceremonies by figures or by workes of the lawe, but only by the innocent blood of christ shed vpon the crosse.

Gala 2.

C.

(as

## A Paraphrase vpon the

(as the truth is) that every man may obtayne his iustification, although the preceptes of the law of Moyses be not obserued. The Lawe was onely appropriate vnto the Jewes, but this benefite cometh onely from God the father, in and by Iesus Christ, to all men. And is God the God of the Jewes onely? is not he God also as well to the Gentiles as to the Jewes? Verily he is God euen vnto them bothe. Wherefore seeing he is God vnto all men, it is expedient that his benefite also be common to all men. He is therefore none other that iustificeth the Circumcised (drawing men from the confidence of the Lawe, vnto the sayth of the Gospell) than he that iustificeth the vncircumcised, calling them from the worshipping of Idolles, vnto the same true service and perfecte sayth in Christ. But here will one of the Jewes say vnto me: what sayest thou Paule? if it be true that thou sayest, that all things muste be done by sayth, then thou makest the Lawe of Moyses to be vayne and unprofitable vnto the Jewes. God forbidde that, for we do not onely not disallowe nor despise the lawe, but we do also confirm and establish the Lawe: declaring nowe that thyng truly and iustly to be done and fulfilled, which the Lawe heretofore hath promysed to come to passe: shewing forth also him, in whom onely the summe of the Lawe is wholly and altogether comprehended. Neither can a man say, that to be cleane abolyshed and put away, which is rather repaired and brought into a better state: but it chaunceth in this behalfe, as in a Tree that beareth frute, which when the blossomes thereof do vanishe and fall away, then (in their steede) dothe follo the pleasant frute it self: or as in the steede of the vanishing shadowe, doth follo the very perfect and liuely body.

The

The.iiij.Chapter.

He declareth by the example of Abraham, that sayth only iustifieth, and not the Law, nor the workes thereof.



So if there be any amongs the Iewes, that so stryde will holde the ceremonis of Moyses law (which are grosse & carnal) and by confidence in them, promise unto others hope of saluation: to him wil I obiect & lay agaynst, not one of the least of the Iewes, but Abraham, him self the authoz of their circumcision: of whose stocke to haue descended they greatly haunt and boast them selues throughout all Iewry. Which, although that he be the father of al the Iewes (as touching his flesh) yet notwithstanding the same is father to al men, which do represent him in the similitude of sayth: and do declare him in the image of his minde, and not of his body: for circumcision, which (as I sayd before) was first giuen vnto Abraham, as an earnest and a seale, and (as one would say) a priuie badge or token of the law of Moyses, by which onely badge the Iewes were called Iewes: yet let vs consider with our selues what this mightie father did obtaine: for the Scriptures do gretefully prayse and commend him, which commendation & prayse, if it came vnto him by circumcision, or else by the obseruance of other things appointed in Moyses law, I can not deny but he hath occasion to glory, but y glory is not with god, but with men. And why with men: verily because he hath the bodily signe & note, whereby he was onely knowen to be a Iewe. And why not with God: because the prayse cometh not through the excellencie of sayth, which is the very onely thing that commendeth all men to the perfecte clerenesse of the face of God. But Abraham (to speake moze of hym) obtained the prayse of iustification with God him selfe. Therefore it came not to him by the obseruation of the law, but onely by the true sayth, which all the Iewes, and also all Gentiles shoulde diligently searche for, as the louing chyldren of saythfull Abraham.

Esay. 51.

Gene. 15.

Gala. 3.

Iaco. 2.

Whether they be Iewes or Gentiles they be all only the children of Abraham that haue the faith of Abraham.

# A Paraphrase vpon the

Gene. 15.  
Gala 3.  
Iaco. 2.

And let this which I now say be taken to none effect, onlesse the holy Scriptures do truely approue the same. For thus ye shall read in the Booke of Genesis the .xv. Chapter. Abraham beloued in God, and his beloued was imputed vnto him for his iustification. God promised him, that his posteritie should be in number equall to the starres of heauen, at suche tyme as his wife was barren and had no child. Yet for all that he doubting nothing at all, trusted to the promise of almighty God. Neither marked he what it was that was promised vnto him, but who was the promiser thereof; and so forthwith he was reputed righteous, not by Circumcision (at whiche time he had not receiued it) but by his onely faith, which was not testified of men, but of God him selfe, with whom onely Abraham wrought this myserie at that time: and God byd impute vnto him his iustification, when he had not performed the preceptes of the lawe of Moyses. Wherefore if Abraham the holy Patriarche did not obtayne his iustification by the merite of Circumcision, but before Circumcision, by the commemoration and dignitie of faith: I wonder howe it chaunceth that the Jewes trust so muche in the Ceremonies of Moyses lawe, vnto whom it was giuen but for a tyme. Also I greatly marvel why the Gentiles vse so many superstitious Ceremonies, seeing they had no law at all giuen vnto them. And if the Jewes receiue any rewards for keeping of the lawe, it seemeth to be of dueitie (vpon the covenants that God made with them) and not of the fauour of him who giueth rewards. Agayne, if they haue any punishment for not keeping of the lawe, they duly suffer it for their iniquities. In which things they be likened to a dayly worker man, which if he worke and make an ende of his charge and appoynted taske, he hath his wages therefore: but if he loiter, and slothfully vsing the day away with idlenesse, he is then duly punished for it. But the Gentiles, which know not the Ceremonies of the law, and the Jewes that so, like the sayde Ceremonies, turning to the faith in Christ, and worke not according to the covenants of the law, but purely and wholly beloue in him, whiche giueth iustification of his



his owne free motion and fauour: in all suche the sayth of  
 Abraham is an occasion that they be iustificed. Which proce-  
 deth not of the dignitie of the lawe, but of onely sayth: to the  
 which no man is enforced or constrained, but is gently desi-  
 red and allured thereunto, thzough the ioyfull and sweete  
 promises of God, and the deservings of his deare sonne Je-  
 sus Chryst, to the ende that the sayde sayth should be volun-  
 tary, and not seruite or bond, by which we beleue in Chryst.  
 And that it may come of the grace of God, and not of any co-  
 uenamt, that we be numbred among the iuste by him, the  
 kingly Prophete Dauid (the highest glozy among all the  
 Jewes after Abraham, in whom was promised vnto vs  
 Chryst, the onely fountayne of our iustification) maketh  
 much for our parte in this poynt. For he describeth vnto vs  
 in the xxxij. Psalme, our iustification not to come of the wo-  
 rkes of the Law (as due vnto vs) but onely of the goodnesse  
 of God, as it is declared in the Gospell: Blessed are they  
 (sayth he) whose offences be forgiven, and whose sinnes are  
 couered. And blessed is that man vnto whom the Lord im-  
 puteth no sinne. Here you perceiue that the sinnes be forgi-  
 uen, which are done agaynst the lawe of Moyses. Also you  
 perceiue those offences to be forgiven, that are done agaynst  
 the law of Nature. And you perceiue also, that no kynde of  
 sinne is imputed vnto him, that hath obteyned his blessed-  
 nesse by Chryst; and that without any mention making of  
 keeping the Law. Wherefore the Jewes haue no good ground  
 to say that the blessednesse described of Dauid, and the prayse  
 of iustification that was imputed to Abraham, appertayneth  
 onely to them, and not also vnto the Gentiles: let them an-  
 swere me, and tell me, whether this blessednesse that is here  
 promised, doth onely appertayne to them that be circumcised  
 and kepe the customs of the law, and not also to the vncir-  
 cumcised, which knowe not the ceremonies thereof. I doubt  
 not but they will say, that iustification was imputed to A-  
 braham before circumcision: which considering he was the  
 head and the beginning of all the Jewish nation, it is neces-  
 sary that all the rest should be so ordered. For the children

Psalme. 32.

Gene. 15.

## A Paraphrase vpon the

can challenge none other right than their fathers had before. It is openly knowe that Abraham was called righteous, but they can not say that it was for circumcision sake, but only for his faith, without any mention of circumcision. And al þ Jews do know, that his iustification could not come to him thzogh his circumcision, seeing that at the present time whē he was called righteous, he was neither circumcised nor commanded to be circumcised. And yet he belueed long before, that Christ shold be bozne of his posteritie, by whō they shold al obtaine this blessednesse, & all nations else: and for this cause Abraham was pronounced righteous. Then after that he was circumcised, not to the ende it shold iustifie him, but that it shold be a certaine badge or note amongst men, and not with God: by which all men shold be knowen to be his childzen and of his posteritie, as well they that were circumcised as not circumcised, so that they onely belaued in Iesus Christ. If the circumcised had belaued, and had ben onely called righteous, it might peradventure haue ben thought, that saluation pertained onely vnto the Iewes. But before Abraham was commanded to be circumcised, he was called righteous through the dignitie of his faith: for which cause þ Gentiles (thzogh their faith in christ) are become the childzen of Abraham. Yet notwithstanding it was necessarie for him to be circumcised, not for that it shold iustifie him (which was already fulfilled) but that it shold be a certayne figure of the true circumcision to come: that is, of an innocent and chaste life to be in all such as shold belue in Iesus Christ. Which manner of circumcision is not wrought with a flint stone, to cut therewith the priue members, but with the spirit to cut away all þ vaine thoughts of the hart. And further, circumcision was giuen to Abraham, that it might be a sure testimonie vnto him, that the promise of god for his posteritie shold not immediatly be performed in his sonne Isaac, but at the time appointed to be accomplished in the sonne of God. And after this sort being the example of faith, he is vnderstanded the father of all nations, which imitating & following him, belue in Iesus Christ without al carnal circumcision: therefore like his iustification was

Gene. 17.

Abraham was  
couſed righte-  
ouſe before the  
deedes of the  
lawe, through  
the only dig-  
nitie of his  
faith.

Circumciſion  
what it mea-  
neth.

Abraham the  
father of all  
the faithfull.



was imputed to Abraham without circumcision, so it shalbe imputed to all other nations for their iustificacion & beleue in christ, as the true begotten children of Abraham. Wherefore, Abraham is the father of all nations after such a sort, that the Jewes be not secluded from him, so that they glory not in their circumcision, and proudly boast that they come onely of the stock of Abraham, being his kinsmen by lyneall descente: but rather do expresse his sayth, by which he was pronounced iuste before circumcision. Neither is there any stronger argument to proue that a childe is no bastarde, than by folowing the very steppes of his fathers vertues. And whereas it is a custome amongst men, not to take the sort for their children, which do not only not resemble their complexion and conditions, but also do degenerate from them in their conuersation of life: muche rather wil God make a difference betwixte his lawfull child, and a bastarde. Furthermore Abraham deserved not to be pronounced righteous by keeping of the lawe of Moyses, which was not at that time declared: neither by the merit of circumcision, neither yet had he deserved any suche thing of God, that he shoulde promise to hym so noble a gyfte, as was to be the father of all nations, and that the Lozde of all the worlde shoulde descende from him vnto his posteritie, as by inheritance: but it was onely through the dignitie of his sayth, by vertue whereof he was called iuste: Euen so the Jewes shoulde suppose, that the goodnesse and frute of his promise, cometh not to them for their circumcision, or for the names sake of their law, but that it cometh to the posteritie in such sort, as it began first in the head. For if all whiche be borne vnder the Lawe of Moyses, should haue the promise of god pertaine only vnto the as their inheritance, then it should seme that the promise of God were vayne & of none effect. Forasmuch as it is evidently knowen, that the benefit of God cometh to no man for the lawes sake: yea, so farre the lawe is from iustificacion, and the giuing of thys so high a benefyte, that it rather threateneth vs with the rage and indignation of god: whereas contrarywise sayth maketh the vngodly righteous. Neither can there be any inheritance

As Abraham was iustified without the deedes of the lawe, so shal all nations that haue the faith of Abraham.

How to know the true childe of the father from a bastard

Gals. 3.

## A Paraphrase vpon the

The lawe  
what it wor-  
keth.

Ex. 20. 1.

Lev. 18. 1.

Lev. 20. 1.

Lev. 24. 1.

Lev. 25. 1.

Lev. 26. 1.

Lev. 27. 1.

Lev. 28. 1.

Lev. 29. 1.

Lev. 30. 1.

Lev. 31. 1.

Lev. 32. 1.

Lev. 33. 1.

Lev. 34. 1.

Lev. 35. 1.

Lev. 36. 1.

Lev. 37. 1.

Lev. 38. 1.

Lev. 39. 1.

faince of peace and reſte ſoꝛ the children to haue, where as nothing elſe is miniſtred but ſinne and indignation. And if you demaunde of me how it chaunceth, that the lawe rather miniſtred ye than righteouſneſſe, I will declare this vnto you: you can make no man gyltie of any crime, onleſſe in laying the lawe agaynſt him you open his fault vnto him: the knowledge of which faulte the lawe miniſtred and declarerh. Alſo the lawe of Moſes preſcribeth many things, of circumciſion, of the Saboth dayes, of the feaſt of the new ſpore, of the difference of meates, of mortuaries, of the ſtrangled, of blood, of waſhing: all which be of that condition, that though they be obſerued, yet they do not make a man righteouſe, but he that tranſgreſſeth them is gyltie and ſubied to puniſhment by meanes of the lawe. But the lawe of Moſes, ſeing it chargeth no body but onely the Iewes: and agayne, ſeing the inheritaunce of all nations is geuen of God vnto Abraham to be their father, it is impoſſible that the promiſe of God ſhoulde appertayne vnto all Nations, thꝛough the benefite of the Lawe, which is onely giuen to the Nation of the Iewes. It concludeth therefore, that the inheritaunce cometh by ſayth, that our iuſtification may be ſene to procede of the onely grace and fauour of God, and not of any covenant or obſeruatiō of the lawe. And thus it is knowne how the goodneſſe of Gods promiſe deſcendeth to Abrahams poſteritie. And I do not meane all them onely to be of Abrahams poſteritie, which be eyther of his kindred, or elſe ioyned with him in the lawe: but much rather all ſuch as expreſſeth Abrahams ſayth. For it is muche moze expedient, that the alliance and ſimilitude of ſayth ſhoulde be of moze efficacie, by which he deſerueth to receiue the promiſe of God, than the alliance and coniunction of the lawe, which engendꝛeth offences, and maketh men gyltie of them. Therefore the Iewes are deceiued to boaſt ſo muche of Abraham, as of their only and proper father, ſeing he is the father of all ſuch Nations, and of all men (of what countrey ſo euer they be) that beleue in our Lorde Jeſus Chꝛiſt: which thing appeareth by God him ſelfe in the xviij. Chapter of Geneſis, when

The Iewes de-  
ceiued.

Eſay. 51.

# Epistle to the Romanes.

13

When God changed Abrahams name, and sayd: I haue appointed thee to be the father of many nations: surely, it must needs be true that God him selfe sayeth. But hoine (I pray you) shal he be the father of many nations, if he only belong vnto the Iewes: wherefore, as the Lord is vniuersall to all men that beleue in him: so he will, that Abraham, which is a figure of God, and as Isaac is also of Christ, should be the vniuersall father of all men, that do represent him in the affinitie of his faith. And Abraham could not be deceived of his belasse, which trusted to the promise of him, that did not onely giue fertilitye to the barraine, but also life to the deade. Which, being commaunded to kill his onely sweete & deare sonne Isaac, in whome was all his ioy and comfort, did without any larying or once questioning at all, beleave the wordes of the promiser, and knewe that he could reuenge him againe, and make them that he not, to be againe at his will and pleasure. The Iewes do glory in them selues, and accompt them selues worthy men, and abhorre the Gentiles as nothing worth at all: but yet the godnesse of God stangeth in better steade to the Gentiles, than Abrahams kinred dothe to the Iewes. Truly, the faith of Abraham was notable, and therefore God favoured him, which doubted not in him, neither mistrusted his truthe, in suche things as (by nature) were to be dispaired of: in which, he did not onely declare the suretie and constancie of the promiser, but also his mightinesse and omnipotencie. Neither did he mistrust, though he him selfe was past the strengthe and powler to beget a childe, and his wife also barraine, to be (for al that) the father of many nations: and to be the author & beginner of so great a multitude of people, as God shewed him the same time, starres in the firmament. For God brought him into the field, & let him see an innumerable multitude of starres round about the whole world, and saide: As it is impossible for thee to number those starres that thou seest: so it shall be impossible for thee to number them that shall come of thy seede. Which thing, though it seemed not of reason to be true (partly for the littel of his body being an hundred yeares of age: and partly

Gen. 17.

Luc. 15. 7.

John. 3. 16.

Gala. 1. 7.

Gen. 17.

The acceptable faith of Abraham and the sure trust in him of the promise of God.

Gen. 15.

Gen. 15.

Gen. 15.

Gen. 15.

Gen. 15.

Gen. 15.

Gen. 15.

Gen. 15.

# A Paraphrase vpon the

for that his wife was very olde, and past the bearing of children: yet all this notwithstanding, he asked no question, (hoyle,) or what way it might come to passe, but constantly beleued the truth of God. And thus Abraham mistrusted nothing, neither was doubtfull in any thing, but with all his hart beleued the promise of God, and was made as strong in his faith, as he was weak in his bodie: which though he disparred in his owne vertue and strength: yet he took moste sure holde through hope in the only vertue of the promiser. And thus usurping nothing in this poynte to his owne renoume, he referred all to the glorie and laude of God: whom he testified by this his great faith, to be both true (which will deceiue no man:) and also almightie, which can performe what so euer he promisseth, though it passeth neuer so much the strength of men. All this sort of sacrifice, is God pleased, which standeth in neede of no mannes helpe, neither of his cunning, or dauntlesse: And for this cause the scriptures saith, that Abraham was imputed righteous. Yet this thing was not written only for Abrahams sake, that his faith was imputed unto him for his iustification: neither doth scripture affirme, that it was done only for Abrahams praise & commendation: but that it might be an example vnto vs, that by Abrahams meane as to doe haue the like: and that it might be knowen to all men, that like vs Abraham obtained to be called of God righteous, without the helpe of the lawe: so should we also obtaine of God to be called righteous for our only faith, without keeping of the lawe. All so here that Abraham was called righteous, only because he beleued God. Wherefore, we see none other way to come to iustification: so be saied, but to beleue in the same God: through which, what so euer he promised vnto Abraham in his possession he hath performed vnto vs, in Iesus Christ our Lord, whom he reuized againe from death to life, declaring thereby, that Abraham did not beleue a vaine, which trusted that he could giue life to the dead, and so make the things that were not, for to be. We oughte not therefore to giue our thanks vnto the lawe of Moyses for our iustification, but wholly & altogether to Christ: which freely

Abraham as  
strong in faith  
as weak in  
bodye

Roman. 15.

x. Tim. 1.  
Gala. 1.

Christ onely is  
to be thanked  
for our iustifi-  
cation, and not  
the lawe of  
Moyse.

yeldeo



yelved himselfe to death to put away our finnes without our desertes: and the same rose againe from death, to the end we should abstaine from deadly thinges, and neuer after committe such enormities and finnes as Christ dyed for. I say therefore, that Christ died to kill our finnes in vs: and the same rose againe from death, that we by meanes of him (being made dead to our finnes) should also rise againe with him vnto newnesse of life, and to line according to rightuousnesse: which, by the benefite of his death, we haue most amplie receiued.

### The fifth Chapter.

The power of faith, hope, and loue, and how death raiged from Adam vnto Christ: by vvhome only vve

**T**herefore, we be made righteous from our finnes, not by the lawe of Moses, (which augmenteth rather our offences:;) neither by the merite of our good woorkes: but euen as Abraham was: so be we also reconciled vnto God, through the onely dignitie of our faith. Vnto whome also Abraham was counted righteous for his faith, and that not by the lawe of Moses; but by the onely sonne of God, oure hope Iesus Christe: which washing away oure finnes in his bloude, and by his death reconciling vs againe vnto God (which before was offended with oure finnes) opened vnto vs the way: whereby, we (through our faith with out the helpe of our Circumcision) might be brought into the grace of the Gospel: In which Gospel, all that be the children of God, stand stedfastly in faith. Neither stand they all only with light and merrie hearts, but also reioyce and glory, as well for that they be at one with God, as also to haue sure hope shewed vnto them, & for continuance of their faith, they shal once come to the eternal glory of God. And as we canie not & Iewes; though they glory in their circumcision, so it repecteth vs not of our faith, which bringeth to vs so great feare

Id. y.

neither



## A Paraphrase vpon the

A man may  
not think that  
the troubles  
which we  
here suffer will  
bring vs to sal-  
uation or els be  
helpers there.  
vnto, for the  
thing belongeth  
only vnto  
Christes death.  
But they secret-  
ly witnes vnto  
euery mā that  
he which suf-  
fereth any such  
troubles for  
Christes sake  
and the truth  
of the Gospell  
is one of the  
beloued chil-  
dren of God  
vvhich faith he  
chastiseth eu-  
ry childe that  
he receiuethe,  
and euen for  
the same cause,  
suffering our  
troubles pati-  
ently heere in  
this world:  
the same mi-  
nistreth vnto  
vs, & certein in-  
ward tast of  
our accepta-  
tion

whether yet we see: or think our reioysing by hope wherof,  
we be most happily comforted & set at a sure stay. The which  
though it doe not yet appeare, but make suffer many things  
before we come vnto it: yet we accept our afflictions and  
troubles of great glozy and praise, which we suffer in the  
meane tyme, and shall open the way for vs into immortali-  
tie: for we haue receiued this example and mightie doctrine  
of Christe himselfe: that in suffering afflictions, patience is  
made strong: and by patience we are reioyced vnto God, and  
proued daily amongst men. Againe, the more that we be pro-  
ued by perplexities and troubles: so much the more strong is  
our hope of reward. Neither shal we doubt or feare that our  
hope will deceiue vs and forsake vs: or be once ashamed that  
we haue beleued: in as muche as we haue a sure earnest or  
gage, that it is his wonderfull loue towards vs: which is not  
shewed only without faith: but also moste abundantly it is  
imprinted in our hartes, which also worketh our loue to-  
wards him. Al God had not wonderfully loued vs, his only  
dear selfe shoulde not haue bene suffered to descende into  
this miserable world, and to receiue mortall death vpon him,  
and therein to suffer death, yea, the moste cruel and shameful  
death for vs: which were abandoned and giuen ouer, to all  
sittie and dissolute lining. This notwithstanding, he loued  
vs in soke manner, that he willingly and freely suffered such  
crueltie for vs. Amongst men, one man cannot be founde so  
freely, & wil suffer death for his fellow. And though perad-  
uenture there be some men that wil die for some of their spe-  
ciall friends, which haue deserued it by benefites or giuing  
of gifts: yet the frendship and loue of God, exceedeth all kinde  
of loue, which deliuered his only deare Sonne, to be moste  
incredibly martyred and cruelly wounded to the death, for  
moste vncertaine and vntreied sinners: which benefite & loue,  
seeing he hath the way to the very riched and moste gracefull  
offenders: how muche more will he shew it to the penitent  
hartes, and his deare louers? Christ died for vs for a while, &  
rose againe from death to liue for euermore. We whose on-  
ly punishment and triumphant death, seeing we be he to be reconciled

led vnto God, which before was grievously offended with vs, to the ende we should afterwarde haue him beneuolent and mercifull: then muche rather shall his life perswade this, forseeing that we fall not againe into oure olde filthy iniquities. His death toke away our offences, and his life shall guide our innocencie. His death bought vs from the bondage of the sinell, and his life shall maintaine the lovely freedom of his father towards vs. These be such evident tokens of Gods almightie love towards vs, that we may not onely be sure, with firme hope and confidence, that we be safe from his ire to come: but also they lively encourage vs to reioyce in the same: not daunting or extolling our good workes, but wholly giuing thanks to God, to whose only goodnesse, we may euer referre all our perfecte felicitie: which he hath prepared for vs, not by the lawe, nor by Circumcision or other Ceremonies, but only by his sonne Iesus Christ. And it was most secretly prouided by the highe Councell of God, that the way to restore vs againe to health, should agree in faith, vnto the way that brought vs to destruction. For like as by one (the first Adam which gaue the first onset to the transgressing of Gods lawe) sinne came into the world, and death also by the meane of sinne, which death is the ende and reward of sinne, and the feisible venome and poison of the soule: also, as it chanced that sinne began at the head of mankind, through whom it also came vnto all his posteritie: Euen so, by Christ the seconde Adam (in whome we be new borne by faith) innocencie was brought amongste vs, and life followed innocencie. And so this felicitie which proceedeth of the newe beginning of mankind, is beflowed vnto all men, which by faith appertains vnto Christe, and leade an innocent and cleane life. Further, after that sinne was brought into this world, and sinned all men, it would not be put away, neither by the lawe of Moses, nor yet by the lawe of nature, but only the lawe testified, that they which offended, did duly deserve punishment. Howebeit, the Gentiles had no punishment appointed vnto them for their offences: but as infants, which by reason of their tender youthe, haue not

to God and further to declare vnto vs all, as it were the way to come vnto the following of the Gospell.

Gene. 3.

## A Paraphrase vpon the

the be of the lawe of nature, neither yet can rightly discern the god from the bad, are not (amongst the men) counted sinners, as men are sinful, neither so corrected for their offences: euen so it chanced vnto the Gentiles, which did sinne contrary to the lawe of Moses, hauing no knowledge thereof. Yet sinne was not absent from the Gentile, before that the lawe was giuen, as dothe witnesse against him the lawe of nature. But they did fauor & pardon them selves in their sinnes, & stil offended God (as though they had ben priuiledged persons) because they had not amongst the the lawe of Moses. Wherefore, at y<sup>e</sup> time he was not come, y<sup>e</sup> should take away the sinnes of the worlde, and put away the tirannie of deathe and sinne, which through Adam entred into the worlde, & raigned amongst men unpunished, as in Adam, which brake the commandement of God. Notwithstanding the same did long before prefigure the coming of Christ, which shuld be after him. For that Adam was like in all things vnto Christ: but that in some speciall things, he represented y<sup>e</sup> image of him. And in this point was Adam like vnto Christ, because that both of them were y<sup>e</sup> first beginners of the generations. But Adam of the earthie generation, and Christ of the heauenly. Furthermore, because that from either of them (as from a beginning) came certaine people, coepings vnto all men: But from the earthie Adam, came the originall and beginning of vnrightrousnesse and deathe: And from Christ the heauenly Adam, came the beginning of innocencie and euerlasting life. Which bothe, though in some part they be like: yet in equalitie they very much differ. For as in this speciall pointe, to saue, is a thing of more might and puissance, than to kill: so is Christ much more mightie, which saueueth, than Adam that killeth. And the obedience of Christ was of greater efficacie, with god his heauenly father (to bring vnto men their life) than was the trasgression of Adam, to bring vnto them their death. Wherefore the goodness of Christ, doth muche excude the offence of Adam, least a man should fall into despayre of his health, when he remembereth the sinne of his first father. For if it be reason, that the sinne of our first father Adam, shoulde condemne suche an infinite number of men.

Iohn. 4.

Iohn. 1.

men: by greater reason, the benefite of Christe should restore them vnto life againe, whome God hath appointed the author of our innocencie: and hath graunted vnto him, that his death, should not only take away the spot and tyrannie of oure sinne and deathe: but hath giuen to the handes of the same, to dispose vnto all men the power of righteousnesse, in steade of theyr sinnes: and the heauenly kingdome, for the tyrannie of their death. Therfore, as the fall of Adam, was no great hurt to the faithfull: so the goodnesse of our Lord Christ, maketh vs at one with his heauely and mercifull father. Also, as Adam through his offence, was the occasion, that all his posteritie doe stande, as in the state of damnation: so the mightie benefite of Iesus Christe towardes vs, hath put away all our offences: In witness wherof, he hath sealed it with his moste precious bodie vpon the crosse, as a moste true testimony of the same. But to come againe vnto that, wherof we haue spoken before: If it were so, prouided of God from the beginning, to take away from man his sinne, and to restore againe vnto him his life after this sorte: what did it then preuaile to make a lawe, which did profit nothing at all to saluation: yes verily, the lawe did profit muche, that by the knowledg thereof, the benefite of Christe, mighte the more largely and evidently appeare vnto vs, for the more that our sinnes menaced and cruelly threatened vs: so muche the more manifest was the benefite of Christe, which alwayes cleareth vs, and deliuereth vs from sinne. The lawe plainly layde open vnto all men, the death of sinne: which though some went about with thinking to overcome it: yet, the tyrannie therof was so sharpe, so stout and valiant, that it was impossible to be vanquished. But the goodnesse of Christ was much more mightie than it, & put all tyrannie of death to flight, from al such, as would beleaue only in him. This profit therfore we get by the lawe, that we perceiue truely thereby, the magnificence & greatnesse of Christes benefite towardes all men: by which it cometh to passe, that like as the diuel (through the tyrannie of sinne) brought death vnto all men: so the goodnesse of almighty God giueth life vnto all men, through his olone deare sonne Iesus: in which our only Lord & Redeemer, being

What commo  
ditie we do re-  
ceyue by the  
lawe.

Galat. 5.

Gene. 17.



## A Paraphrase vpon the

being now made free from the bondage of death: under which  
not long heretofore, I haue most wofully liued.

### The sixth Chapter.

For so muche as vve be deliuered thorowye Christe from  
sinne, vve must fashion our selues to liue as the ser-  
uauntes of God: and not after oure owne  
lustes. The vnlike reuward of right-  
eousnesse and sinne.



ND whereas I haue saide before, that sinne  
by the lawe was manifest, and made muche  
more abundant, and did greatly profite, to the  
ende, that the godnesse and mercie of God,  
should be more euident vnto vs: yet let no man  
hereby take occasion to continue in his sinne, and say in this  
manner within him selfe: Seeing that sinne setteth forth the  
godnesse of God towards men, it shall be expedient alwayes  
to sinne: to the end the godnesse of God may be alwayes the  
more euident and knowne. But God defend from the hartes  
of Christen men, all suche wicked thoughtes. For I doe here  
meane the finnes of the olde and former life, which God (by  
his mercie) turned vnto oure profite and commoditie. And  
God saith also, that after we be once made free from sinne,  
& conuerted into the state of innocencie, we shall forsake our  
deliuerer from thence, and fall headlong againe into our olde  
noisome trade. Death and life be so farre at odds, that they  
can neuer agree the one with the other. All heretofore, as long as  
we begin to liue vnto Christe, we be then deade to sinne and  
to the Diuell. But if we liue to sinne and to the Diuell, we  
are damnable deade, euen in that we liue. And in liuing to  
Christ, we alwayes liue, and are dead to sinne: which he only  
put away, through his most precious and bitter death. And in  
receiuing the baptisme of Christe, we exercise the same mil-  
serie continually amongst vs. For when we be Baptised  
in the name of Christe, we doe vs with him to our olde  
sinnes,

Gala 3.  
Collos 2.  
1. Pet 3.



sinnes, which by vertue of his Passion were putte away. And we doe not onely die with him, but also be buried wyth him, and that through the same Baptisme. That lyke as he which neuer liued to sinne, yet dyed for our offences, and was restozed agayne to euerlasting lyfe (not by the strength of any man, but by the powres of God his almightie father :) even so we being stirred by by him from the death of sinne and filth of our olde offences, doe now liue a new life in pietie and godlinesse, daylie profitting and encreasing therein: not through our owne power, but through the euerlasting power of the mightie spirite of God. For seeing by Baptisme we be grafted into the body of Chryst, and the maner transfourmed in him, whatsoeuer we see done in him which is our head: the same by all congruitie we ought to expresse, and to auoyde in vs all things to the contrarie, which are before him his sanctified members. He rose from death to lyfe, he ascended into heauen, and sitteth on the right hande of his almightie father. All these are done and fulfilled in Chryst. Wherefore we muste also endeuer our selues to accomplish the same. When being dead to our olde sinnes through Baptisme, if we represente thereby the death of Chryst: it shall be necessarie, that in auoyding all kinde of sinne and filthy liuing, and continually exercising our selues in godly operations, to pretende also his resurrection. Howbeit we shall represente Chrystes death in suche maner (not that we should destroy our bodie and dye in dede) but in that we shall so muche quake and shrinke at our sinnes and filthy life, that we may be thought to dye to them. Inasmuche therefore as all men haue in them (as it were) a double originall and beginning of them selues, as is declared before, we must also imagine to be in vs, as it were, two men, the one of them to be olde and grosse, and to beare the similitude of Adam: and the other to be new and amiable, and desirous alwayes of heauenly things, representing Chryst. Our olde man therefore, by the mysterie of baptisme, muste be slayne and crucified with Chryst vppon the crosse: with which also muste be eriled and utterly banished all concupiscence and wooldy delectation, which is the very body

Ephs. 4.  
Collos. 2.  
1. Pet. 3.

1. Pet. 4.  
2. Timo. 2.

Reuela. 6.

A man must imagine to be in him selfe, two sorts of men, the one olde and earthly, the other new and heauenly.

Our olde man must be slayne and crucified with christ according to the mysterie of holy baptisme.

## A Paraphrase vpon the

The true trust  
of the mortifi-  
ed christian.

The example  
of Christ.

What it is to  
liue vnto God.

John. 8.  
1. Pet. 2.

of sinne: and it dyeth truely in all men, when they haue their  
sensuall lustes in detestation, and obey no longer vnto them.  
Who soeuer then dyeth with Chryst in this manner, is grafted  
into the number of the righteous, and ceaseth any more to be  
thyall and subiect to sinne: from the tyrannie whereof he is  
deliuered by Chrystes passion. Being therfore dead in Chryst  
to our olde sinnes by baptism, we trust by his onely benefite  
and deseruings (leading a Chyristian life) to reigne also with  
him alaine. And so we ought to leade our liues, that we do not  
fall agayne into our olde iniquities: but alwayes to haue be-  
foze our eyes the vertue of Chrystes death, which he suffered  
for the sinnes of the worlde, geuing vs example to followe, and  
so dye dayly vnto the same. For Chryst did not so rise agayne  
from death to lyfe, that he would afterwards geue any place  
to death or corruption: but he rose to be immortall, and neuer  
to giue place agayne to corruption. Therefore all men muste  
thinke, that by the mysterie of baptism, they be once dead to  
their sinnes, and from thenceforth to be made new creatures,  
and (to be truely sayde) reuiued agayne vnto an immortall  
lyfe, leading it in all innocencie and godly conuersation. For  
he liueth to God, that liueth to godlynesse, to righteousness,  
and to all other vertues. And inasmuche as we be incorporeate  
into the body of Iesus Chryst, and made one with him. It is  
therfore most conuenient, that we do conourme our selues to  
him in all godly exerceise. Which we shal easily bring to passe,  
if we shall not consent to our olde lothsome impurities, wher-  
with the diuell (by watchfull oportunitie) labozeth and fear-  
cheth to defile vs. Neither shall we suffer our members, be-  
yng once consecrate into the body of Chryst, serue the diuell  
any more: whose hellie coutenesse, and haught arrogancie,  
Chryst our head hath spurned vnder his fete for our sakes.  
But suche we muste exhibite our selues befoze his heavenly  
presence, that it may appeare vnto him throughout our whole  
lyfe and conuersation, that we with him haue clerely relin-  
quished and forsaken all the deserts of death, and to be tran-  
sposed (as newe menne) into newe kynde of liuing. All  
which, we may easily attayne and compasse, if we gladly  
intende

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intende to directe our members, and the thoughtes of our hearts, not to byce to serue the diuell, but to righteousness to serue the immortall God. And we muste thinke if our bounden duetie, and a case of straght charge, wholly and altogether without exception to serue God: inasmuch as we haue bound our selues so to do, by our promise made vnto him at our firste entring to him by baptisme. Neither shall we feare the mightie temptation of sinne, that it shall bying vs agayne into the bondage of the diuell (which at this time are not bounde to the lawe, that alwayes byd caste sinne in our teeth, rather than qualifie his rage agaynst vs,) but all we be now vnder the grace of God: which, as it was able to deliuer vs from the burden of sinne: euen so it can defende vs from the falling into it agayne. Nowe be it I woulde not so be taken here, because I say: we be not bounde to the Lawe, that therefore we may freely sinne without offence: or because the grace of God hath pardoned our olde enormities, that therfore it giueth vs licence to sinne agayne unpunished: no verely, but we ought muche rather to flee from byce and sinne at this time, because we be not dyuen to do it by force of the Lawe, but onely by the deservings, moste vehemente loue, and gentle promocations of GOD towards vs in hys Sonne. The manner and fashion of our seruyce is chaunged, but not utterly abolished and put away. We haue so forsaken the seruice of the lawe, that we do serue chryst and his gospel: whom if we do serue, we serue not in bondage, but reigne in hys moste glorious libertie and freedom. Wherefore it is partly in our arbitrement to serue which we luste, but bothe of them we can not serue. Neither the lawe, nor yet the Gospell wil enforçe vs to yeld our seruice vnto the: but if we promise our seruice either to the one or to the other, we ought of al congruities to obey the same, with whom we covenant our seruice. Wherefore he that couenaunteth with sinne to serue it, must receive the reward of sinne which is death. Contrariwise, he that serueth Chryst, must obey him, & shal receive the reward of life & saluation. For the fruite of our obedience purchaseth

C. ij,

nothing

The due consideration of a godly christiā.

The power of gods grace vnder which onely all godly christians are stayed.

The lawe forsake and why.

Both Christ and the lawe together cannot be serued.

The fruite of our obedience what cometh thereof

my sonne Jo

## A Paraphrase vpon the

nothing to the augmentation of Chryſts advantage : but it redoundeth vnto our owne proper acceptation in him. And in this point I gratifie you, & thanke Chryſt for you : which although heretofore you haue led a moſte miserable life, in ſeruing dead Idolles, and in filthy concupiſcence : yet nowe being ſet at libertie from them, ye wholly yeelde your ſelues conſtante to the faith of the Goſpell, willing to liue hereafter, not as conſtrayned by the commandement of the Law, but according to the heavenly freedoome, and the new doctrine of the Goſpell of Chryſt. Into the which you be inſinuate and engraſſed after ſuche a ſorte, as though ye were wholly tranſformed and changed into an other nature, redeemed from the priſon of ſinne, to the ende you ſhoulde obey vnto righteouſneſſe, and do the preſcriptes thereof. And ſorely it is not an impoſſibilitie, or elle a thing harde for you to obey vnto vertue. And as the nature of ſinne doth greatly differ fro the nature of innocencie : euen ſo the rewards alſo of them bothe be much vnlke. By meanes whereof, waying the thing as it is, we haue much moze occaſion to ſerue God than the deuill. Yet whoſoeuer obeyeth vnto vice, ſerueth the diuell : but he that ſerueth God obeyeth vnto innocencie. Wherefore I thinke it beſt to temper my communication in this caſe, according to the infirmities and weakeneſſe of ſome of you : in whom the ſpirits of God is not yet perfectly ſetled. But this thing I earneſtly require of you all, that righteouſneſſe may haue (at the leaſt wiſe) as good entertaynement among you, as ſinne. And whereas beſore you haue exhibited your members to ſerue vnto vice and filthineſſe (continually falling from one vice vnto another, to your owne confuſions) euen ſo it is now required, that you exhibit your members vnto righteouſneſſe and for your purſues, and to aſcende from one vertue to another, vnto your moſte woorthy and highe commendation. Surely it ſhal be a great ſhame for you, if Chryſt haue not as great roome and place in you now at this tyme, as had the diuell in times paſte : or elle that you do not as well obey vnto righteouſneſſe, as you haue heretofore done vnto ſinne. And to ſay, as the matter partly occaſioneth, ye may

Of ſinne and  
innocencie.

The great  
ſhame of a  
Chriſtian whar  
is in



may peradventure haue somewhat to lay for your excuse, for that in times past, being then but Paganiſms, ye did obey vnto ſinne, and thought your ſelues not ſubiet to this new righteouſneſſe of the Goſpell to obey vnto it, inasmuſhe as ye knew not the Law. But now ye haue no maner of thing to lay for your deſenſe. Wherefore, if that the nature of vertue ſhall not be ſufficient of it ſelfe to moue you to this obedience: yet at the leaſt wyſe ye ſhoulde reſolue with your ſelues the great diuerſitie of the rewarde for the ſeruices: bothe the which ye haue already ſufficiently put in practice. Call to remembrance (I pray you) what rewarde ye receiued at ſuche time as ye became bounde to ſerue vnto the filthe of ſinne and vncleynneſſe. Verily your vices which ye then exerciſed, brought you vnto ſuche abhominacion and heaſtly filthynneſſe, that after the putting away thereof, ye woorthily became aſhamed, and lotheſome vnto your owne ſelues. And not this onely chaunced vnto you through the working of vice and wickedneſſe: but alſo the diuell was alwayes ready at hande with death, to pay it vnto you for your rewarde, which he duely ought vnto you, for your ſeruice done vnto him. Wherefore, conſidering the life that ye ledde beſore, was not rightly to be called life, but rather very death it ſelfe: ye haue now great occaſion to lay, that the exchange of your ſeruice is woorthy all acceptacion: by which being made free from the power of ſinne, ye are become ſervants of Jeſus Chryſt. I do not doubt, but ye well perceine the diuerſitie of theſe two maſters: the wages and rewards of whom alſo, if ye well conſider with your ſelues, I feare not but ye will confeſſe, that of very wretched ſinners, ye are become and made the pure and cleane ſervants of the almighty God. All which, after you haue finiſhed the ſeuere ſerues of your ſeruice, ye ſhall receiue at the hands of your maſter, immortalitie, for your ſalarie and wages. I woulde wiſhe therefore, ye ſhoulde compare together the two maſters, the one with the other, God and the diuell: godlyneſſe and filthynneſſe and life everlaſting, to the eternall death of hell: and ye ſhall evidently diſcerne the proſite and frute that

Gen. 2.  
Roma. 5.

Two maſters,  
The rewardes  
of them bothe.



## *A Paraphrase vpon the*

that proceedeth from them all. For as I sayde before, the rewarde of sinne is death (which the diuell payeth for all such seruice as is done in fylthinesse and sinne:) so contrarywise, he that serueth God, hath payde vnto him euerlasting lyfe: not as due vnto him for his seruice, but it proceedeth onely vnto him from the speciall mercy and goodnesse of God, and that not by Moyles, but through Iesus Chryst our Lorde: vnto whom God the father woulde we shoulde render our thanks for all suche graces, blessings, and benefites, as we receiue of him, and not vnto the Lawe or Circumcision: that is, not through keeping of the Law, or through the dignitie of our woorks.

## *The.vij. Chapter.*

Chryst hath deliuered vs from the Law and death. Paule sheweth what the flesh and outwarde man is, and calleth it the law of the members.

**B**ecause Chryst hath not onely redeemed vs from the tyrannis of sinne, but also from the bondage of the lawe: and that, not the Gentiles onely (which were not obediēte to the Lawe) but also the Jewes them selues, that were all vnder the prescriptes and appoyntments thereof: vnto whom, euen now at this present do I speake. For all you know well enough, who soeuer he be that is bounde vnder a Lawe (as you were not long since vnder the Lawe of Moyles) that so long tyme ye were bounde to serue and keepe it, vntill it be fully expired and lose the strength therof: the which, after it be once abrogate and dissolued, they bee sette at lybertie, and become free from the further obseruing of it. For as the maner of the Lawe is, betwixt the married wyfe and hir husbāde: euen

*Epistle to the Romanes.*

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euē ſuche alſo it is touching the Lawe of Moyses. For the married woman is no longer bounde vnto the commaundemente of hir husbāde, but ſo long as he lyueth with hir: whiche when he is deade, ſhe is ſette free, and at libertie from hym, and is then made hir owne woman, to do what ſhe lyſteth. But the ſame woman, if ſhe would diſorderly ſeke hir freedome from hym, and become wyfe to an other man, during the lyfe of hir firſte husbāde, ſhe ought to be taken for an harlotte, and a committer of adulterie in hir doyng. Notwithſtanding, if ſhe continue true to him, though all his lyfe time, and willingly beare hir ſelfe in ſubiection vntyll he dye from hir, then ſhe may well marrye with an other man. You muſte know, that the ſtate of marriage is not lyke to the ſtate of Inheritaunce, which descendeth from one to another of the ſame lyne and kindred. Neither is it lyke the caſe of a bondeman, which when his maſter dyeth, dothe not then chaunge his ſtate and condition, but onely his maſter. But the ſtate of marriage altereth aſſoone as the husbāde dyeth. Euen ſo it ſareth with the Lawe of Moyses, which was giuen to the Jewes for a while, and did with hir Rites and Ceremonies prefigure Chryſt to come, and to that onely reſpect. But when the true light of Chryſtes preſence was come, then all the ſhadowes and ceremonies ceaſed, and ſtoode no longer in effecte. For in ſtede of the ſhadow, we then receiued the body it ſelfe. This is then to be conſidered, in aſmuch as the Lawe of Moyses was mortall, as is the husbāde to the wiſe: it can be no wonder to the true chriſtian man, to heare that it is dead: which ſo long as it was aliue had full ſtrength and power ouer them, that were in ſubiection to it. How be it at theſe tyme (you Jewes) you haue no matter to do wyth the Lawe, in aſmuch as it is nowe deade to you, or (at the leaſt wyſe) you deade to it, though it were ſtill aliue. For after that Chryſt (which is the onely trueth) came amongſt vs, all the Lawe of Moyses was abrogate, fruſtrate, and of none effecte, as touching the Letter and Ceremonies thereof. Conſidering therefore, you be

2. Corin. 7.

Marth. 5.

By the coming of chriſt the lawe touching the ceremonies thereof was of no effect.

all

## *A Paraphrase vpon the*

The duty of  
the Church  
towards  
Christ.

What the dis-  
commodity is  
to be in bon-  
dage to the  
lawe.

all now incorporate into the body of Christ, and married vn-  
to him, as a wife vnto hir husbände, being set at libertie  
from hir olde husbände, by the death of the lawe: and fur-  
ther, seeing your husbände now at these dayes is liuing and  
immortall, bicause he dyed for your sakes, and rose agayne  
from death to life, and so euermore afterwards to continue  
aliue: it shall be now your parte to compose and consourme  
your selues a louing and a continuall wife, to suche an im-  
mortall husbände, and neuer afterwards to caste any one  
tytle or iote of your loue, to the remembraunce of your olde  
god man: for so doing it can not be chosen, but offence  
must be committed, to the great sorrow and greife of this your  
so louing Spouse. But alwayes haue in your minds, that  
like as heretofore you shewed your selues seruiseable vnto  
your firste husbände, and to accomplish with god will al his  
commaundements: euen so now you ought to enforce your  
selues to yelde suche obedience and seruice at this time, that  
it may be acceptable to God your father, and pleasaunte to  
Christ, your moste deare and swete spouse. For so long as  
we were vnder the law (as vnder our husbände) it had go-  
uernement ouer vs: which by reason of the many requestes  
that it made, (euer charging vs with disobedience and lacke  
of god seruice) was an occasion that we found our selues al-  
wayes distressed, alwayes in displeasure agaynst him, and  
neuer to satisfie and fulfill his commaundement: by occa-  
sion whereof, our seruice was euer vnperfect, græuous, and  
subiect to correction and punishment. Therefore now at this  
time being set at libertie from his iurisdiction: vnder which  
bicause we liued alwayes in sinne and displeasure, we dyd  
not liue, but were rather all dead vnder the same, vntill our  
time appoynted: it shall therefore now well become vs, to  
be no longer obedient to our olde husbände, which was car-  
nall and mortall: but wholly vnto our new spouse, which is  
heavenly and spirituall. And from henceforth to yelde our  
seruice, not to the law, in the letter and ceremonies, but vn-  
to Iesus Christ in the spirite of God: which spirite we haue  
receiued from the hande of our spouse for a wedding ring:

to put vs alwaies in remembrance, of our hartie dutie & god will towards him. But I stand in doubt, least some man here will objecte against me and say: Seeing then, that in seruing the lawe, we were euer founde in sinne of the same, and also subiecte to deathe, it shall seeme to conclude, that the lawe was sinne, and brought vs to deathe: for as it is the proprietie of rightuousnesse to bring men to life: euen so is it the proprietie of sinne to bring men to deathe. Wherefore, considering the law brought vs to death, it may be called sinne, or (at the least wise) toynded patente to sinne. But God forbidd that any man should thinke so: for verily, the law is not the author of sinne, but the Herald & messenger of sinne: which was unknowne to vs, befoze the lawe was proclaimed: at which time, euery man folowing his owne sensualitie and lust, thought that he might lawfully doe, what so euer his hart corruptly desired: and thought it also lawfull to desire that, which seemed pleasant in his owne conceit. for which cause, pardoning and flattering my selfe in this behalfe, I thoughte it none offence at all, to couet that, which did belong to another man: if the law had not saide vnto me: Thou shalt not lust. And no man can denie but that the lawe was declared, for the coercion and restraint of sinne, though the thing it selfe hapned all contrarie vnto vs, thzoughe oure owne vice and imperfection. for, at what time the lawe did open vnto vs our sinnes, and gaue vs not thereto might and strength to resist them: it came to passe that our luste to sinne, was made the moze quicke and readie to it: because the nature of man is such, that it most lusteth after that thing, which is most forbidden it. Now be it, befoze the knowledge of the law came many of our sinnes we knew not: and some of them we knewe after suche a sorte, that we perswaded our selues, they were not forbidden vs. Whzoughe which reason, all we had the lesse regarde to consider what was lust to sinne: in as muche, as all we by nature, set small store by suche things, as we thinke we may haue at our will and commaundement. Wherefore, after the lawe had once set forth the multitude of sinnes to oure faces, and did forbid them to vs: then we were the moze greedy, to spot and defile

J. J.

our

The lawe is not sinnefull but it is the heraulde and messenger of him.

Exod. 20.  
Deut. 5.

The law openeth sinne but it geueth no power to resist sinne.

## A Paraphrase vpon the

Through the  
lawe sinne and  
the true record  
of conscience,  
man feeleth in  
him selfe no  
life but death.

Esay. 48.  
1. Tim. 2.

our selues with the committing of them. By which occasion, sinne took to himself strength and encozagement in vs: which befoze the comming of the lawe, lay and slept, & was as dead. At which time, I my selfe, when I knewe not the lawe, I led my life like an outlawe: and thoughte within my selfe, that I might sinne, withoute the committing of any offence to God. But when I perceiued the law, that did forbid me to sinne: the my sinne began to ware skout and to aboide in me, and to take the bydle in his teethe. Which, faring thus soule with me, wheras befoze I thought I liued, I became in mine owne conscience skarke dead: bicause (by the law) I perceiued my deadly wound, and yet could not abstaine from sinning. Wherby it came to passe, that the thing which was prouided me of God for my helth, was made to me an occasion of my death. Which thing, was not thzough any iniurie of the law, but it was only thzough mine owne vice, weakenesse & imperfection. For hauing in me a certain promptnesse and readinesse to sinne, and my lust also taking some occasion by the lawe it selfe, bicause (as I said befoze) men do most commonly lust after that which is forbidden them, I was then euen full of all graedinesse to sinne. And thus the diuel vsing that wickedly, which of it selfe was good, enticed me vnto sinne, by occasion of the law: and by occasion of sinne, vnto death: to the end I should acknowledge my selfe guiltie therof, and to be thzall vnto him for the same. Therfoze thus you see then, that there is no cause why any mā should contemne or depzaue the lawe: which as it was giuen of God, who is alwayes perfectly good of him selfe: so it proponed and set forth vnto al men, god and holesome ensignements. For it cannot be chosen, but that the thing must needs be good and godly, that hateth and forbiddeth sinne and naughtinesse. And hee another will say vnto me: then, seeing the law which is good, bringeth with him that which is also good, why then shuld I say that it brought death vnto men, which is very naught, and hath alwais his beginning of sinne and wretchednesse? Certesse a mā might safely say thus vnto me. If in case the law should engender sinne, but the truth is not so: for the law truly is not the authoz of death, but the cause of our death



is sinne, which is in vs : who of it selfe is so wicked, that it turneth that thing which is very good, into naughte & destruction. Yet notwithstanding, that thing which is good and pure of his owne nature, openeth vnto vs howe filthie and vnseemely a thing it is, which is naught and vicious: for that verily the law wrought, & declared vnto vs the abomination of our sinnes, and was not the authoz and cause of them : for all men knowe that the lawe is spirituall, and alwayes stirreth men to honest things and spirituall actions: the which, bicause the law dothe not bring to effect that, which so much it desireth to do: surely, to speake of my self, I am in the fault therof, and not the law. For in as much, as I am carnal and prone to sinne, and by occasion of the long continuance in it, am made as bond therunto, as a bond man vnto his master: and am so blinde & drowned in vice and filthinesse, that I cannot tel what I ought to do: for I doe not that thing, which knowledge and reason declareth vnto me to be honest (though I my self do couet the same): but I rather commit that thing, which is vnreasonable & dishonest: the which though I hate & detest it: yet I do commit the same, bicause the vice and power of concupiscence that is in me, violently compelleth and draweth me therunto: by which reason, the offenders them selues, will in no case that any fault shuld be imputed vnto the lawe, but to our owne fragilitie, weaknesse and great imperfection. For in as much, as we in oure weakenesse, being so compelled to doe that thing (through concupiscence) which knowledge and reason detesteth, escheweth and damnneth. I do therfore consent to the law, that it is holy & good, bicause it dothe of it selfe forbid the same thing, which the inward and spiritual part of my body grudgeth at, disalloweth and vtterly daneth. Wherefore, the law which so straitly forbiddeth all things that be euill, muste needes be counted holy, precious and good. Which, althoughe I commit suche euill, in obeying the motions of my fraile and corrupted fleshe, the outwarde parte and moste grosse substaunce of man, yet I wel perceiue them to be wicked and abhominable, & that also in mine inward man, I hate and abhorre them. Were will one then say vnto me: why dost thou not then obey to thy spirit

Elay. 52

The power of  
sine in our  
earthly bodies.

## A Paraphrase vpon the

Two men are  
possessed of e-  
very man, and  
how they are  
called accor-  
ding to the  
scripture.

Gene. 6.

and inward man, which is consenteth to the law that is god,  
and also stirreth thes to honestie and godly operations. I an-  
swere: for this same cause, we must imagine to be in each  
one of vs two men: the one of them grosse and carnall, and the  
other moze pure and of lesse corruption. The first may be cal-  
led the outward man, and the seconde, the inward man. The  
first is proclive and ready to sinne: the second, hauing in him,  
as it were certaine seedes of honestie, is moze appliant to em-  
brace vertue: And according to his possibilitie and power, he  
gladly shunneth and strineth againste all corrupted motions  
and the filthie desires of sinne. Howe be it, that parte of vs is  
most properly called the man, which of it selfe is moze pure  
and cleane, and best inclined. Therefore, as often as mine in-  
warde man consenting to the godnesse of the lawe, is stirred,  
and so consenteth to honestie, and yet doth the contrarie: it see-  
meth then, that it is not I that doth it: for what is he, which  
doth the thing that he hateth, and wanteth will to doe it? But  
here is adioyned to mine outward man, a certaine prompt-  
nesse and readinesse to sinne: by meanes wherof, it chaunceth  
ofte, that when I desire to doe the thing which is honest and  
good, I am constrained to do that, which is hurtfull & naught.  
In which grosse part of me, I confesse to be no godnesse at al.  
For althoughe I desire to doe that thing, which (according to  
reason and knowledge) is honest: yet I finde in me no power  
or strength to worke that, which I moste gladly esteeme and  
commend. But, in as much as this corrupted and carnal con-  
cupiscence, is in me of much moze strength and forces, to dꝛiue  
me to offend, than is reason, which calleth me to the estimati-  
on of vertue: I am forcibly dꝛawne from the good use thereof,  
which I most specially desire, and do daily commit the sinne  
and iniquitie, which I inwardly hate and moste iustly con-  
demne. Considering therfore, that a man in doing euill, dothe  
it not voluntarily or with glad consent, but by enforcement  
and against his will: then, when that thing is committed,  
which mine inward man most glably repugneth and strineth  
against: it is not truely and properly said, that I am the com-  
mitter of the euill: but rather moze aptly to be applied, to the  
grosse

grosse desire, pꝛompnesse and readinesse of the outward man: in whome alwayes sinne is resident, and beareth most deadly sway. Which pꝛompnesse to euill, the lawe cannot take away from me: but so ofte as I yeelde and obey to euill, then the lawe openeth and layeth plainly befoze me, by the testimony of my conscience, the iust iudgement of God ouer me, and perpetuall condemnation to my soule. The good nature of reason and honestie (thoughe the grace of God in the inward man) draweth me to the estimation of loue and vertue: wherunto, I am truely taught by the law: but I finde also an other law in the mebers of mine outward mā, which is cleene contrary to the lawe of my inward mā, and violently stirreth me to the grieuie embracement of euill. Therefore, abiding thus alwayes in this case of conflict, that reason draweth me one way, and concupiscence an other way: it commonly thus fortuneth, that the worse parte preuaileth, and reason ouermaistred and laid on the ground. For the pꝛompnesse (I say) and readinesse to sinne, so muche aboundeth in me, as also the accustomed vse thereof, though the vsual familiaritie & great fellowship which it euer hathe with my weake and fraile nature, that I am still halod by contrainte like a bonde slave or pꝛisonner, vnto filthinesse and sinne, whether I will or will not. O miserable wretch that I am, which am thus in thraldome to suche filthie slauerie and moste bitter state of bondage: who shall deliuer me, and make me free from this flesh, or from this body of death, which is thus subiecte to so many miseries, to so many pꝛouocations, enticementes to naughtinesse, encombrd with so many vices, and wel nigh confounded with these daily conflicts, that alwayes haleth me, pulleth me downe, and draweth me forcibly to destruction and death. Think not you, that he hath iust cause, thus to bewaile his state and to crie out, that in this manner is daily besieged, assaulted and troubled with so many mischances, cruell and deadly aduersaries: But the remedie hereof considered, and the most happie meanes remembꝛed for our deliuerance: O what cause of great thankfulness, by bounden duetie and all humblenesse, haue we to giue vnto our God, which merciful

sinne alwayes  
resident in the  
outward man.

The conflict  
betwixt rea<sup>n</sup> and concupiscence.

The cōplaint  
of the holy apostle & why?

The cause of  
the apostles rejoicing.

## A Paraphrase vpon the

ly hath set vs in mosse happie state and safetie, and deliuered vs from these noysom miseries, euen so: the onely loues sake he bare vnto vs: not throught the lawe of Moses or Circumcision, but by his opely and mosse deare sonne our Lordes Iesus Christ: the which, if by him it had not so ben ended and done, I my selfe, being but one man among others, shuld haue bene a runner but in an vnconstant race, and drowne in such sorte hither and thither, with the impious cordes of inconstancie & vanitie: that happily now and then, I shoud with ioyfulness haue serued the salve of my God with my spirite, in desiring the things that be honest and goodly, but with my faultie flesh, the lawe of sinne in conetung corruptly the things that be dishonest: and by the deadly force thereof, my poze spirite alwayes preuailed against, and turmoiled with miserie,

### The eight Chapter.

The lawe of the spirite giueth lyfe. The spirite of God maketh vs Gods children and heires with Christ, The abundant loue of God can not be separated,



At now, although there be yet many blots and stumbling blocks of the old bondage, stil remaining among christen men, ther is yet no dout, but throught their godly study & christen endeavour, they may easily passe by them, and not be so violently drowne vnto such horrible sinnes: so: they are now entred into the heauenly freedom of Christ, vnited and made one with him throught their lyuely faith and true promise made at baptisim. All whiche by this change, haue now cessed to liue again, after the illectation or wanton enticing of the sensuall lustes of their flesh: in asmuch as the lawe of Christ, which is heauenly, spiritual, and the author of lyfe (being also strong and full of might) hath freely deliuered them all from the bondage and lawe of sinne, from death, the famyliar companion of sinne, and the iust reward

John 8.  
Gala. 4.

of the same. Whiche thing, because the lawe of Moyses was carnall, and in consideration thereof, very weake of it selfe, God did foreshew and provide for the saluation of man, after an other sorte and fashion. And lyke as I haue sayde befoze, that in one man there was two menne, (one carnall, and an other spirituall) euen so within the p̄cinct of Moyses lawe, there are two lawes: the one grosse and carnall, and the other holy and spirituall. The fyist of these two lawes, haue Moyses for his auctour and beginner: whiche as it was not perpetuall, euen so it was not of vertue to giue any saluation to man. The seconde lawe is spirituall, straunge, full of efficacie, and immortall: whiche Chyſte himselfe hath consummate and fulfilled, to all suche as beleue in hym. Howbeit, it was very expedient, that one fleshe shoulde abolishe and put awaye an other: one sacrifice to p̄uenayle befoze an other: and one death moste mightily to suppressen an other. Therefore God the father hungriſng and thyrsting (in his mercie) after mans saluation, sent his onely deare sonne: whiche though he were free from all contagion of sinne: yet he toke vpon hym the same fleshe that all other sinners had, and became conuerſant amongſt the wicked (as one of them himself) for the most p̄cious redemption of man, vnto the same saluation. And yet verily, so vnkyndely he was entreated amongſt the sinners, so despitely and cruelly handled, that they put him to the moste shamefull death, and crucified him among the synfull, moste vile and false thēues. Which for mannes sake toke vpon hym our very body of synne, that he might vnder the same ſourme and ſimilitude of sinne, ouercome sinne, and after that abolishe it, and putte it cleane awaye. He was made a sacrifice for oure trespases, and ſodyng in the fleshe whiche he toke amongſt vs, broughte death to ſubiectiō and bondage, whiche befoze bare rule ouer vs thorough the lawe, and the corrupt affections of our bodies: whiche also brought all things to ſuche a paſſe, that considering the putting away of the grosse and fleshely parte of the Ceremoniall lawes, we shoulde thenceforth embrace the seconde part of the lawe, whiche is heauenly and spirituall.

Hebr. 7.

Two lawes.

The great mercy of God.

2. Corin. 5.

And



## A Paraphrase vpon the

And that ministreth not ire and threatnings, as doth the olde parte of the lawe: but very rightuousnesse to all suche, as doe not leade their liues after the letter and Ceremonies of the Iewes, but after the spirite and inwarde minde of the lawe, as men regenerate and newe bozne againe in Iesus Chyzt. The Iewes in their Ceremonies had (as it were) but the deade picture and image of rightuousnesse: but we haue the very trine, living and quicke rightuousnesse it selfe, and the very perfecte rule of all godlinesse: which Chyzt by his spirit hath wrought in vs. Wherefore, the true change of our state, conditions and fashions of religion, declareth the manner of a newe life in vs. And we perceiue very euidently, that all such of the Iewes, which still continue in the rottennesse of their olde forme of religion, and in the fleshe or grofenesse of the lawe, are delighted and pleased with all suche things, as are grosse, carnall and fleshly. Contrariwise, all suche as are engrafted into Chyzt, are become spirituall and precise in rightuousnesse, vtterly banishing from them all such olde things, as appertaine to the fleshe, and are constantly rapte in their mindes, to all suche things as are spirituall: For truly, euen suche as the state, condition and nature of the man is: suche is his desire and common inclination to worke. As touching our fleshe, we be all mortall: but Chyste that is immortall, hathe nowe called vs to a life in him, which is immortall. Again, the carnall lawe of the Iewes, is alwayes againste Chyste, and calleth vs from him: which (for the same cause) bringeth death with it: in as much, as it contendeth and striveth againste him which is the only authoz of life. By reason whereof, the Iewes being stricken with the zeale and love of the same lawe, did put to death the authoz of their life and iustification. But contrariwise, they that let the grofenesse of the lawe at naught, and followe the spirite, doe finde most plentiful life in Chyste Iesus. Neither doe they argue vpon the barren and hungrie obseruances of the lawe: but hauing in their hartes the pleasant sauoz and taste of charitie, be well stayed in them selues, liue ioyfully, and be at peace with all creatures. Superstition of it selfe is contentious and full of debate:

Elay. 55.

Superstition  
contentious 2.  
geinst God.

## Epistle to the Romanes.

25

debate, but the true worshipping of God is full of tranquillitie, peace, and quietnesse. Neither can it be any maruell at all, to see so much contention amongst men, for keeping of such superstition of the Lawe, considering the same is neuer at one with God him selfe: for it is none other thing, but to adhere and sticke faste to the carnall and grosse lawe: which God rather would to be made adnichilate and of none effecte amongst men, and that by his sonne Iesus Chryst (to the ende, that in the place thereof shoulde succede the law Spirituall) than to be by such contention at defiance with God. For he that is affectionate to the lawe (whiche so much dissenteth from the mynde and will of God) can not be but cleane repugnaunt and contrary to him: for so muche as his onely will and pleasure is, we should altogether folow the contrary. Therefore let no chrystian man thinke it a tryffe or small faulte, to wedde him selfe, or to be besotted to the keeping of the lawe, and to continue in the same. It shall be founde to be but a fruolous and vnfruitefull thing to please the will of man, and to displease the good will of God. The obseruation of the carnall and ceremoniall lawe of Moyses, may well please the affections of carnall men: but truly the God of all holynesse and truthe, will take it in euill parte and very displeasantly, onlesse the same shall ouerpasse the letter of the grosse Lawe, and become the folloiver of the Lawe that is spirituall. Therefore let the Jewes, to the utmost of their mighte and power, holde vp and mayntayne if they may, their Ceremonies (as in example) the Ceremonies of the Booke of Moyses called Leuiticus, their feastes of the new Moone, their washings, with all such lyke: of whole sort also be now the garments of the Priestes and their fleshy Sacrifices, expiations, or pourgings, consecrations, their halowings & curfings, the difference of meats, holydaies, bowes, croppings, knielings, knockings, kyssings, crosseings, with all the rest that they do extremely vse in their temples:) yet for all that, through the obseruation of all these, or any of them, they shall neuer be made righteouse, although they glory neuer so muche among them selues ouer them. All which

What it is to be affectionate by the lawe.

Ceremonies carie with the no righteouse.

G.

things

## A Paraphrase vpon the

We are not  
made the tem-  
ples of Christ  
by ceremonies,  
but by Gods  
spirit.

He that pos-  
sesseth Christ  
expresseth him  
in his works.

The spirit of  
God what it  
worketh in the  
godly, that  
possesseth it.

things therefore appertayne nothing vnto you, that are not to become spirituall, and suche maner of men as Chryst dothe bouchsafe to dwell in, euen in the temples of your hearts: for he that is but externally or onely baptised in the flesh, remaineth yet still in the flesh, onlesse the same be inwardly washed, moistened, and tempered with the swete taste and moysture of the spirite of God. We be not made maie temples for Chryst thzough our ceremonies, but by vertue and power of the spirite: which whosoever hath not within him, is yet carnall and very sarre from Chryst. And if it so be that Chryst dwell in our hearts, then inasmuche as Chryst is nothing else but charitie, truthe, temperaunce, and all o- ther vertues: how shoulde there then be any place lefts in a Chzistian man, for the receiuing of any vice into him? It best becommeth him to expresse Chryst in his woiks, that hath him inhabiting within his heart. Chryst did once dye in his flesh (as is before sayd) but now he liueth euerlastingly: whom we oughte to expresse in our selues in suche maner, that our earthly body, that is, our carnall and outwarde man, which alwayes prouoketh vs to disobedience and sinfulness, be dead in vs, and to forsake all vayne pleasure that offendeth God: that the spirite, that is, our spirituall and inwarde man may liue in vs, which alwayes stirreth vs to all honestie, to iust and godly things. Furthermore, if the spirite of God be within vs, which restored Chryst from death vnto life, it is so frendly and frutesfull vnto vs, that it will not be idle and vnoccupied in vs: for the spirite is louely, liuely, quicke, full of efficacie and vertue. Wherefore the same spirite, accozding to our godly natures and inclination, will worke with mercy that thing in vs, which did most mightily worke in the Lord and sauour Iesus Chryst. It restored him agayne from death vnto life, and will suffer him to dye no more: euen so it will call vs backe agayne from our sinnes (which be the groundes of our death) and giue vs lighte to auoyde all wickednesse, and to lyue henceforth a deuoute and mosse godly life. Therefore all wee liuing to this spirite, are bounde to this spirite, and owe due obedience thereto, and

and not to our flesh, vnto which we are already deade. For after we became to be made one with Iesus Chryste, we became to be no more debtors to the flesh. God forbidde therefore, that we shoulde henceforth leade our lyues after the corrupte desire of our flesh: which, with all due tie should obey and serue it selfe vnto the spirite, and become (with all constancie) bound vnto it. Moreover, al you be called vnto the state of life: but if you shal frame your conuersation according to your flesh, you shall surely dye. And contrarywise, if throught the strength of the spirite, you shall quench the desires of your fleshly lustes, they without doubt ye shall be blessed and lyue. Neither is the commaundement of the spirite harde to be kepte: which, although it call men vnto mightie, highe, and heauenly things, yet it calleth all suche as be willing and desirous to serue and obey it. And it breatheth suche lyuely force of lone into all their heartes, that it causeth them to thynke, there is nothing harde nor vnpleasaunt to them, whyche haue in them selues that heauenly truste and ready wyl to serue God and his holy Gospell. And as the body lyueth by hys spirite: euen so dothe the soule lyue by his spirite. And agayne, if the spirite of the body be weake and faynte, then is also all the body weake and sicke. But if it be healthfull, liuely, and strong, then is all the body lyuely, strong, and lustie. Therefore they that frame their lyues after the spirite of God, be the dearely beloued and true children of God. And they that be truly the children of God, will represente and moste ioyfully shewe the naturall conditions of their father, and will frankly and freely do all suche things as they shall thinke will please their father. But seruants for asmuch as they be not ioyned to their masters by nature, but by law, do their seruice vnto them for feare, or else for the auoiding of displeasure and punishment, and not for onely obedience, lone and due tie: which thing is proper vnto the Jewes, who do obey the law, & kepe externally the commaundments therof with al precisenesse, lest they shold fall into bodily punishment. But al you are made free fro the law, so ye end you

G. y.

should

If we liue to Gods spirit, we are in all things bound to obey it.

The will of the spirit is cause to be obeyed.

The grace of Gods spirit and what it worketh in the elect.

The godly properties of the true child towards his father.

## A Paraphrase vpon the

Gala. 4.  
2. Timo. 1.

2. Cor. 1. 5.  
Eph. 1.

By what meanes we come to the inheritance of God.

should serue it no moze in feare of any punishment: but should desire (like naturall childzen) moſte gladly to accompliſhe your fathers commaundementes, euen for the loues ſake that ye naturall beare vnto hym, becauſe ye haue now receiued the ſpirite of God, through which you are adopted and num- bzed bys louing childzen, and not ſeruaunts. And the ſame ſpirite alſo giueth ſuche an audacitie and boldeneſſe vnto vs all; that when ſoeuer we haue any neceſſitie (whether for ſoule or body) we ſhall not feare to call vpon God him ſelfe, and ſay vnto him, father father. At which calling euery lo- uing and naturall parent do glorie and reioyce. Surely if we haue in conſideration the glorie and highe maiestie of God, his mightieſſe and heavenly power, we ſhould not once dare nor be ſo bolde to call him father, onleſſe we were moſte perfectly aſſured (through the goodneſſe of his holy ſpirite) that we be his very childzen, and he our louing and mercifull father. For to this ſame onely purpoſe he ſente vnto vs his moſte holy ſpirite, that it ſhould be a very ſure and earneſt gage vnto our ſpirite, that we are the vndoubted childzen of him, that gaue vs that heavenly gage. Wherefore ſeing we be now made the childzen of God, and fully perſuaded that he is our father, we are no moze to be counted ſeruaunts, but rather his very heires. For all men that beleue in Jeſus Chryſt are the true heires of God, and ſelow heires with Chryſt him ſelfe, into whoſe body being engraſſed through our Chriſtian profeſſi- on, we haue one father with him, and through his onely de- ſeruings we take participation with him of the heavenly in- heritance. The poſſeſſion of which inheritance ſhall come vnto vs none other wayes than it came vnto Chryſt him ſelfe. For he through the afflictions and ſufferings of miſerable calamities in this lyfe, came duely to the poſſeſſion of theſe highe inheritances. Through his obedience he came to a king- dome: through the ignominie and ſlander of the croſſe, he came to glorie, and through the patient ſuffering of his death he came to the ſtate of immortallitie. Therefore all we muſt ſuffer with him, that we may haue the ſcdition of the inhe- ritance with him, we muſt obey that we may reigne with him,



him, we muste patiently beare the slaunders of this worlde, that with him we may haue prayse and glory: and we muste also dye with him to our sinnes, that we may for euermore liue with him. After this maner do we come to our inheritance with Chryst, which bicause it is euerlasting and of moste high felicitie, I thinke, that if one onely man him selfe could possibly suffer all the calamities and miseries of this wretched worlde, yet they all should be esteemed but vnto thy, light, and of no comparison to the great benefite of the glory to come, though (thzough the sayde myseryes and painfull afflictions) he do seme dearely to buy the same glory. Yea, and though we haue receiued the gage of this felicitie and glory, to the ende we shoulde not mistruste any thing at all: yet for all that our glory can not be consummate and made perfect in vs (although our bodies be subiecte to suche sorte of miseries and wretched calamities as be in this present lyfe) without we haue our sayth stayed in the onely merites, death, and passion of our sauour, Iesus Chryst: How be it in the meane time, thzough the helpe and comfort of the spirite, they are a certayne inward taste of the same glory in vs. Which glory, at the resurrection of the flesh, and after the putting away from vs all our mortallitie, shall be fully declared and giuen vnto vs. At which tyme we shall all liue immortall with Chryst, that is, alwayes immortall and euerlasting, for our onely saythes sake in his blood. And that is the tyme, the which all the godly vniuersally loke continually for, as desirous to beholde the comming of the same. At that time also shall the full number of the children of God be made and fulfilled: and the glory of all those shall be opened vnto them, which in this life haue ben afflicted with persecution and imprisonment, with thirde, hunger, sozowes, griefes, and other calamities for Chrysts sake. And so greatly in subiection are the creatures of this worlde to myseryes, that the very circuite and compasse of the worlde it selfe seemeth to continue altogether in miserie, as in example: the ayre, the earth, the water, with all other celestiall bodies: yea, the very angels them selues, are created to none other

Math. 5.  
2 Cor. 4.  
1. Iohn 3.

2. Cor. 5.

## *A Paraphrase vpon the*

ende, but to set forth Gods glory, and to shew their seruice  
for the necessities of men. For which cause the very buyl-  
ding of the worlde it selfe, shall not be free from trouble and  
disquietnesse, vntill suche time as perfecte freedom shall be  
giuen to the children of God. Howbeit the worlde it selfe,  
though it be insensible, neither feelth disquietnesse: yet  
there is in it a certayne naturall taste and desire to come to  
perfection. And in the meane tyme it obeyeth willingly to  
him: for whose pleasure it was to make it in suche wyse,  
subiecte to disquietousnesse. Whiche so muche the more  
patiently abideth his sorowe, because his naturall inclina-  
tion dothe recorde to him him selfe, that hys sorowe shall  
not be perpetuall: but vntill suche tyme as the children of  
God shall fully and plenarily be deliuered from all their  
griefe and carefulnesse. At whiche tyme shall the whole  
Cope therof cease from his great vnrest and disquietousnesse.  
Also, soasmuche as we see that all the elements and planets  
of this worlde, do vary at so many and sundry tymes: and  
do see likewise, the Sunne and the Moone to haue so many  
Eclipses and Chaunges: as also perceyuing by dayly expe-  
rience, what laboures are taken in vayne, for the repaire of  
things in this life, which do not continue, but fall agayne to  
their corruption. And beholding also the Starres, to alter  
and strue one with another: and in conclusion, nothing to  
be in perpetuall reste: It can not be chosen, but euen the  
very Angelles also of heauen looking downe by the power  
of God from an high vpon our infinite miseries and wret-  
chednesse are greatly dismayed of them, moued at them,  
and sorowe for them, as muche as their creation can suffer  
them to do. Wherfore al the whole number of creatures and  
things made by the hands of God, do euen grone & sigh with  
vs in our misfortunes. All which, after the maner of women  
labozing with child, with and long for the ende of their great  
trauell and sorowes. And herem is no maruell though it  
chaunce to others, considering the same happeneth to vs  
also, that firste before all men haue receiued the spirit of  
Christ,

Chryſt, which he gaue moſte abundantly vnto vs. Yet that notwithstanding, we are entangled with thouſands of cares and myseries: partely for the ſuſtentation of our lyues, and partely by the occaſion of wycked perſons, alwayes troubling and conſpiring agaynſt vs. Pea our cares are ſo many and variable, ſo grauous, terrible, and vnſufferable, that we oftentimes doe ſozow and laniſente our owne woſull cauſes, moſte hartily wiſhing for that happie day, when all the true members of Jeſus Chryſt ſhal be ſet at libertie from all accidents, and ſhall be then made of very lumpiſh, groſſe and carnall men, moſte liuely, ſpiritual and immortall men. How be it we patiently ſuffer all affliction in the meane tyme, for the hopes ſake of that felicitie, which was promiſed vs of our Lorde Chryſt. For the certayntie of which felicitie, although he haue giuen vs a ſure gage thereof, (euen the full certifying of his ſpirite:) yet he hath not giuen it vnto vs wholly and fully at this tyme: but would that it ſhould with patience be hoped vpon, tarped for, and looked for in tyme to come vnto vs. For our perfect health, expected reſte, and true felicitie, are in thoſe things that be yet for to come: the vſe whereof, we verily truſte and hope vppon. For hope is not in thyngs that be preſente and at hande amongſt vs, but onely in all ſuche things as doe not yet appeare vnto vs. For how can a man ſay, that we haue hope in that thing, which is befoze our eyes. Agayne there ſhoulde be no place nor commendation leſte for ſayth and hope, if thoſe thyngs ſhoulde be nowe in our ſighte and ſeelyng, whych Chryſt hath promyſed vnto vs. Wherefoze, conſidering we conceyue in ſaythe ſuche thyngs as be not apparaunte to our bodyly eyes, we doe patiently continue in our graces and ſozowes, moſte ſtedfaſtly hoping for the promyle made of Chryſt. Nevertheless it is paynfull in the meane while, to be in trouble and ſozow: how beit, the ſame doth no harme, but rather worketh the thing that is good: For the ſpirite taketh al things in god worth, and ſtriueth agaynſt the weakneſſe of the fleſh as muche as may be: and the ſpirite of God alwayes helpeth the

Hebr. 1.

## A Paraphrase vpon the

the debilitie of our mortall bodies, and dothe happily take it with the good sode of hope, to suffer strongly all offered inconueniences: declaring further vnto vs what we should desire to haue, holde and retayne, and what we shoulde alwayes shunne and put away from vs. For all we (as touching our flesh) can not tell what to craue, nor how to desire any thing that belongeth vnto vs: by meanes whereof it chaunceth that we oftentimes do desire of God baynes and wicked things, in steede of needefull, honest, and holosome things. Which selfe same thing happened vnto me, at what time (not taking well in worth mine afflictions) I desired God thre times, that Sathan shoulde be banished from me, who at that time very sharply punished me. Whobeit I was denied my request, and in steede of pleasant things, or things contenting the flesh, were giuen vnto me healthfull things. Yet verily, God heareth the petitions of his people, so that they make them not after the will of the flesh, but after the will and healthfull motion of the spirite: which though we our selues say nothing at all, yet it ceaseth not to call vpon God for vs: not as men vse to make their sute and petitions, but with vspeakable seruencie, mooste deepe sighings and inwarde gronings. A man muste demaunde of others in way of communication, and so to attayne suche requests as he desireth to be accomplished for him: which men know not what is demaunded, excepte he aduertise them of it: neither can they indge what is mooste expedients for his necessitie. But God that knoweth the mooste secrete partes of mens hartes, foresaith in suche maner our necessitie, that he knoweth what the spirite requireth, and what we haue neede of, though we our selues (as God forbidd) shoulde holde our peace, and make no sute. For the spirite, as oftentimes as it demaundeth for holy things, and sigheth for our miseries, it prayeth vnto God, not after the affections of flesh and blood, but according to the onely will and pleasure of almyghtie God. For it requireth nothing but healthfull things, and things appertayning to the glozy of God. Which things whosoener hartily desireth (though he lacke in his requests

Esay. 26.

Lerc. 17.

In what maner  
the spirit pray-  
eth for vs vnto  
God.

order

order and forme in the making of them:) yet vndoubtedly he faileth not in the ende to attaine his purpose. God therefore graunteth vs, not that which is alwayes required of him: but rather that which moste aptly toucheth oure commodities. Neither ought we to feare, or to cease our pzaiers vnto God, though we see our selues tossed in the miseries of this wretched world, in suche wise as though we were forsaken or utterly forgotten of God: In as muche, as we all are certainly perswaded, that all kinde of trouble (what so euer it be that happeneth vnto god men:) the same chaunceth vnto them, for their great health and welfare: for suche is the sauoure of God towards those, which he (of his moste godly will and pleasure) hath chosen and called vnto felicitie. The purpose is youres, but the disposition lieth in the handes of God him selfe: which hath not without most high consideration, chosen to him selfe his moste dearely beloued people. All those that appertaineth properly vnto him, he right well knewe them, long before he called them. And he did not only before knowe them, whome he so called, but moste secretely with him selfe he did predestinate them, to be incorporate into the bodie of his dear sonne our Lord Iesus Chyist: and to be transfozmed into the resemblance and similitude of him. Which, as he hath ouercome the power of the flesh, death, hel, and the diuel, and is triumphantly ascended into immortallitie: so likewise should his members hope to doe, bicause they see the same already don in their head. Thus God, by this meanes (through his onely sonne) hath provided him selfe of many sonnes: amongst whome, Chyist is the chiefe capitaine, and is the first begotten and principall heire of his eternall kingdom, which notwithstanding, maketh vs partakers of his inheritance with him. Furthermore, all those whome God knew before, and did chuse them to him selfe before all times, of whome he declared his godly pleasure by his holy Prophetes: the same he hath nowe at length called by his eternal gospel: though which calling, they are most highly blessed and profit. For of wretched and sinnefull liners, he (thoughe the abundance of his mercie) hath made them godly: and of wicked, disobedient

The seite miseries of this life are not to be feared, nor to withdrawe our hearts from prayer.



## A Paraphrase vpon the

ent and stubbozne seruants, his owne most deare and louing childe. Vnto whom there now lacketh nothing, but onely their glozy, and the most pleasant peace & quietnesse of their consciences in y<sup>e</sup> sight of god, yet the same (at this time) want not all kinds of this glozy: inasmuche as it is a most pleasant satisfaction and comforte to their minds, that they (in this meane while) may liue free from the thzeatnings of the law, from the daunger of the sting of sinne and death, and that so they may comforte them selues to innocencie and honest affections of the soule, that they may become one with Chryst, and to haue alway his spirite that shall satisfie them with this most certayne perswasion, to be the heires of God, and felow heires with his son Chryst, which also so confirme them, that they do not distrust any thing of the fulfilling of this their euerlasting glozy and ioy, in his appoynted time. Wherefoze, considering the matter goeth on this wise with vs: what neede haue we then to disquiet our selues about the troubles & miseries that dayly happeneth vnto: Either why should we not take them with all patience: seeing that suche is the grace and sauour of God, that he most mercifully mindeth our speedy deliuerance from thence: Surely God hath in so many things declared already his moste high loue and godnesse towards vs, that we may be well assured he wil stil stand vnto vs, and be on our side a most stable pillar agaynst al y<sup>e</sup> assaults of our deadly aduersarie. Which alway bearing most true: what cause haue we to care, or what can his malice pzeuayle agaynst vs, seeing the moste mightie God hym selfe taketh our parte: Either why should we doubt at all of the fauour of God to be with vs, which dyd not spare his onely deare sonne, and his most high treasure of heauen, but did (as it were) put him for wards to death for vs, that were most wretched sinners agaynst him, and altogether in his fathers indignation. He did embase his owne and onely sonne, and made him vile, to the ende that thereby he would extoll and aduance vs: he made him a sacrifice to deliuer vs from our offences: he deliuered him to his death, that by the meanes of it we might haue life. Wherefoze, seeing he thus

We beare our troubles the more patiently in this life, because we see before hande the fauour of God for our deliuerance.

Numc. 14.  
Esay 50.  
Gene. 22.  
Esay 53.

gaue

gaue his owne deare sonne for vs (in whom dwelleth the ful-  
 nesse of al things) shall it not then folowe, that he will also  
 helpe vs with all things, as he doth his sonne: In as muche  
 as he hath made vs fellow heires with him of the kingdome  
 of his heauenly ioy: what will God sticke to giue vnto vs  
 (what soeuer it be) whiche hath already freely giuen that  
 thing for vs, which is much moze pzeious than all the crea-  
 tures in heauen and in earth: And all we may be well assu-  
 red, that God will not chaunge his minde with vs, but (in  
 the constancie of his mercy) will at all times be our buck-  
 ler, our shielde, and mightie defence, agaynst the outrage and  
 force of all our aduersaries. What is he therefore, that will  
 or once dare take vpon him to bring any accusation, or lay  
 any condemnation agaynst the electe of God: whom he  
 hath now (by his moste high wisdom) chosen and taken  
 for his owne deare sonnes: Thinke you that God will heare  
 the aduersarie of our soule, agaynst those whom his onely  
 sonne hath so pzeiously redeemed, and for his sake hath so  
 freely pardoned and forgiven their offences against him: God  
 that is the iudge of all creatures hath deliuered vs from the  
 guiltinesse of our former life, & now accounteth vs righteous  
 in his sight. Wherefore who dare be so bolde to condemne those  
 that he pronounceth righteous: But yet hereof we muste in  
 any wise carefully take heede, that we fall not againe into the  
 lothsomnesse of our old sinnes & wickednesse. Christ him self  
 hath euer had such an hart burning loue towards vs, that for  
 our redemption sake, & to saue vs fro damnation, he willing-  
 ly suffred (gushing out of his side) the flowing streames of his  
 blood: which also after his death rose agayne, only to reserue  
 all things necessarie both for the reioycing of his louing bre-  
 thren, as also in al things to comfort & strengthen them. The  
 same christ now being made our only advocate & iudge is as-  
 cended into the heuens, & there sitteth with maiestie on y right  
 hand of his heauenly father in al things equal with him: and  
 there daily (with the open apparance of his bloudy wounds)  
 pleadeth our cause to him, & crauech the continuance of his gret  
 mercy towards vs in this life, & to haue for vs after this life,

Our hope in  
 the constancie  
 of Gods mercy  
 for our shielde  
 and buckler.

A godly admo-  
 nition.

## A Paraphrase vpon the

The people  
that are blessed  
of God, feare  
neither the de-  
uill nor any of  
his ministers.

Psalm 43.

Wel may af-  
flictions diuer-  
sly happen to  
the godly, that  
they shall too-  
ner confirme  
them in the  
loue of God,  
the overcome  
them from the  
same.

in ful reward of his most pzeious purchase, euen euerlasting  
ioy & felicitie. For which consideration, with the father of hea-  
uen, hath thus pronounced vs (for the deatnes sake of his deere  
sonne) guiltlesse, blessed and iust, (which pzoceedeth of the on-  
ly tenderesse of his vnspeakeable loue:) what man is he the,  
that from henceforth wil feare the deuill, or dead tyrants, or any  
one that is his minister: or else any slanderer, pzinie conspi-  
rator, curst speaker, or wicked cōdemner of him. Therfore,  
for as much as we be al so many wayes bound vnto God and  
his deare sonne Chyiste: what thing is that, what thing is it,  
that is once able, to withdraue vs from the loue of them both:  
or else shall not suffer vs to loue them againe, for their moste  
wonderfull & great mercies towards vs? Shal the tempestu-  
ous stozmes and troubles of men withdraue vs from them?  
Shall the slipperie chaunges and chaunces of this wretched  
wo:ld plucke vs backe? Shall anguishes, shall persecutions,  
shall hunger, shall nakednesse, shall perill, either shall the  
sword? All which, the holy Prophet David, hath prophesied  
to chance vnto the elect of God: which speaketh in the spirit of  
God on this manner: we are for thy sake (O Lord) daily deli-  
uered vnto death, and are esteemed as sheepe appointed to the  
slaughter. These same things, although they seeme to be im-  
portable & grauous to y weak flesh: yet, they are not able to  
pluck vs from the loue of God, & his dear sonne Chyist. Wel  
may they diuersly & sundry wayes happen vnto vs, but sure-  
ly they cannot overcome vs: yea, the more that they fortune  
vnto vs, so muche the more doe they confirme the loue of vs  
towards Chyiste, and his loue also towards vs: in as much,  
as we alwayes depart from the same afflictions, as linely vi-  
ctozers and ouercomers of them. Not thzoughe oure owne  
powers; but thzough the pzotection and defence of him: vnto  
whō, we owe all things that we haue. Neither will God that  
loueth vs so hartily, suffer vs to be ouerthzowne: neither can  
we (hauing in remembzance his wōderful goodnesse towards  
vs) cease to loue him againe, for any kinde of miserie, that cā  
happen in this wretched life, vnto our earthie & fraile bodies.  
How be it al those things, of y which I did euen now speake,  
are

are but light and of small effecte, to plucke our harts from the loue of God: but I am wel assured, that (besides al those) neither death, neither life, neither the Angels of heauen, neither might nor power, neither things present, (though they bying al kindes of miserie with them) neither things to come (whether they shall bying god or bad vnto vs) neither highe nor low, neither visible, nor inuisible, neither any other creature, shall at any time once be able, to seporate vs from the loue of God, which he hath shewed vnto all vs, in giuing his only deare sonne our Lord Iesus Christ to be our redemption, and to pay our ransome to his and our father, for al such offences, as we moste horribly committed dayly against him.

*The ninth Chapter.*

Paule complaineth vpon the hard hart of the Iewes, that would not receiue Christ: and hove the heathen are chosen in their steade.



**I**n the which Christ, I wold to the almighty God, that all the Iewes (nowe turning themselues,) wold forsake their old Moses: which, at this time conceiueth this opinion amongst them selues, that it is sufficient inoughe for their saluation, to be the chyldren of Abraham by descente, or to keepe the lawe which by Moses was giuen vnto them. Whereas (in very dede) nothing of all this doth any thing at all profit them, except they shew themselues faithfull in Christ: and after this sort conforme themiselves to him, that they may be beloued of God his heauenly father. But to their great shame it is doubtlesse, that Christ is thus cast out from amongst them, which was so promised vnto them in their owne law, and by whose vnfaithfulnesse, the Gentiles do now receiue him. Notwithstanding this, I do not speake any thing here in despite of the Iewes, which be my natural country men, & whom in Christ I dearly loue at the hart rote, though they cannot abide me, nor yet once further me their friendly good worde. Verily, I speake as the thing it self is (Christ is my recorde) which knoweth

## A Paraphrase vpon the

Exod. 31.

Exod. 19.  
Deut. 7.

eth al mens secretes. Neither do I make any lie (I take witness of my conscience which the holy ghost perfectly knoweth) that I am very sorry, & that w<sup>th</sup> continual dolor & thought in my hart, for their fal & mischance, which most apparantly commeth through their owne wilful fault & folie. For so little do I hate the Jewes, y<sup>t</sup> I (w<sup>th</sup> all my hart) wold wish to be made their safetie & helth, yea euen through mine owne destruction. Neither wold I refuse to be reiecte<sup>d</sup> frō Chri<sup>st</sup>, so y<sup>t</sup> I might haue al those that be of my stock & kindred, adioyned as I now am, in the true faith of Iesus Chri<sup>st</sup>. And that as they be al Israelites by birth: so they might be also very Israelites in the truth & veritie. For whom, it was conuenient aboue all other creatures to haue embraced him, which the law had promised befoze vnto them: considering they be of y<sup>e</sup> only nation, which God the father (from all others) did separte, & did chuse it only to himself, to be his only peculiare & proper people: and did put away frō him all other nations, counting them but reiects, & as misbegotten bastards: and toke only the Israelites, for his true & natural childre, which only had the gloze & dignitie of the worl<sup>d</sup>, when they did forsake idolatrie, & gaue themselves to the only worshipping of the true god: which only had then the preheminece of the lawe & his prerogative: which only had the couenantes & promises of God made vnto them: which had only declared vnto the<sup>m</sup> the rites & ceremonies of religion: which only had the prophets sent vnto the<sup>m</sup>, that promised the coming of Messias many yeares befoze he came: and which only had also made vnto them, the promise of the heau<sup>n</sup>ly gloze, which we receiue through the same only Messias the great God & sauior of the worl<sup>d</sup>. Al which Jewes do come of the stocke of the most noble & highe personages, Abraham, Isaac, & Jacob: and of many other notable & worthy men: of whose most noble & famous lignage, Chri<sup>st</sup> him self cometh as touching the flesh: for which cause sake they came not to chuse, but whether they will or will not, they be of kindred vnto Chri<sup>st</sup>: which is much more mightie and of higher maiestie, than were those old & ancient good fathers, whom they so highly extol, & vpon whom they bo<sup>st</sup> themselves so much. For the old fathers, though they were goodly creatures, and worthy great estimation, yet among<sup>st</sup> men they were but men. But Chri<sup>st</sup> himselfe is a man in suche

sort



fozt & manner, that he is also very God : and that not of this oꝝ  
that nation only, but of al nations where so euer they be, foꝝ eſe-  
ing in himſelfe all their ſaluations: vnto whom only be al laud,  
praiſe & honoꝝ now and foꝝ euermoꝝe. Amen. Neither ſhall we  
think that the iniquitie of the Jewes did ſo abound, that thꝛough  
the great deſart of vengeance foꝝ the ſame, God will not foꝝ all  
that, perfoꝝme al ſuch things, as he promiſed befoꝝe in his Pro-  
phets. I cannot deny but our felicitie was promiſed vnto Abꝛa-  
ham, & to the childꝛen of Iſrael : how be it, not properly to each  
of them, oꝝ to thẽ only, but ſpecially vnto all thoſe that ſhuld be  
of his true poſteritie, & poſſeſſoꝝ of the like faith: foꝝ we cānot  
ſay, that they which come of Iſrael, are all Iſraelites : but only  
thoſe ſame that be ſtrong in faith, & vnbꝛanquithed againſt the  
inconueniences of this woꝝld: in which, God trieth & pꝛoueth our  
religion and godlineſſe: and in al ſuch verily rightly agreeth the  
name of an Iſraelite. Further, they that come of Abꝛahā's ſtock  
are not al the true childꝛen of Abꝛaham, & haue to themſelues the  
poſſeſſion of the promiſſe of God : but al they that repreſent the  
faith of Abꝛaham: by vertue wherof, he deſerued that y ꝑromiſe  
ſhuld be made vnto al his ſeꝛue. And marke ( I pray you) diligēt-  
ly, if the woꝝds of the promiſer do not ſound eue the ſame thing,  
which ſaith : In Iſaac ſhalbe named vnto thee, thy ſeꝛde. And it  
was promiſed vnto y ſeꝛde of abꝛaham, y thꝛough it al nations  
ſhuld be renouned & bleſſed. But God wil not y al which come  
of Abꝛaham, ſhuld be called the ſeꝛde of Abꝛaham, except they be  
in Iſaac, which is the ſonne of faith, & beareth truely the figure  
of Chꝛiſt. Iſaac was not begotten & boꝝne into this woꝝld, as is  
the common birth of childꝛen, but was begotten of an old man,  
woꝝne & withered w age, & which alſo was paſt bodily luſt, yet  
had alwayes god faith in the promiſſe & power of God, & boꝝn of  
an old womā y was alſo paſt bearing of childꝛen: wherfoꝝe, the  
vertue of God, and god faith of the father, did rather beget him  
than the power & woꝝk of y fleſh. What meaneth God therfoꝝe  
whẽ he ſaith: In Iſaac ſhalbe named vnto thee thy ſeꝛde: but on-  
ly that he wold manifeſtly declare : that they which be boꝝne of  
Abꝛaham after the fleſh, are not all the ſonnes of Abꝛaham, & ſo  
foꝝ the the heires of the ꝑromiſe, but all ſuche only as haue faith:  
thꝛough which Abꝛaham deſerued to haue the ꝑromiſe made  
vnto him: and thoſe in daꝛde be they, that are of y ſeꝛd of Abꝛahā.

Roma. 2.

Gala. 4.

Gene. 22.

Who be the  
children of A-  
braham.

But

## A Paraphrase vpon the

Gent. 18.

Gent. 25.

Mala. 1.

But otherwise, if God shoulde haue made his promise after this fourme and sorte, who so euer he be that shall be bozne of thee, to them shall appertayne my promise: then without all doubt, they might chalenge his promise by inheritance and soz they ductie, what soeuer he be that commeth of Abrahams descents. Wherefoze, saing then that he spake after this maner, as the Scriptures do shew: About this time will I come, and Sara shall haue a sonne: God mente Isaac, to be one onely sonne, and that the sonne of sayth: whom he elected and chose out to him selfe for the same purpose, not for the desertings of his circumcision, which at that time was not yet bozne, but rather for the onely merites sake of his fathers sayth. Howbeit Abraham begatte other children after that time, of other wiues, yet the promise was onely made in the name of Isaac. And as the thing went with Isaac and the other children of Abraham: euen so it also chaunced in Jacob and Esau. Which, if they should receiue the blessing of God onely for alyuance and kindreds sake: the promise should rather haue appertayned vnto Esau, than vnto Jacob, in asmuch as he was the eldest sonne of the two. Isaac was onely father to them bothe, and one onely mother at one time bare them bothe, which conceived them bothe at once, caried them bothe together in hir body, and at one time also deliuered them both: yet all this notwithstanding God did acknowledge but one of them for a lawfull childe, and the other he toke (as it were) but for a bastarde, saying these words: Jacob haue I loued, and Esau haue I hated. What thing is it then that did thus make separation betwixt these two twinnes? Merily, not the proximitye or nearenesse of birthe, nor the obseruation of the lawe, neither yet Circumcision for befoze either of them was bozne, or else had done any thing at all, either agaynst the law or with the lawe, it was sayde of them bothe: The elder shall serue the yonger. And why did God thus I pray you? What would he declare vnto vs hereby? Certesse, none other thing at all, but that no creature, through his confidence in the law or circumcision, should chalenge to him selfe the promise of felicitie: but only all suche as haue saythe, to come to the

Societie

societie of the electe of God, through his deare sonne Chryst: and to be all suche in their exercitations, as was Isaac and Jacob. For the election of God maketh the children of Abraham, and not the propinquitie of birth. Wherefoze, if in case God shall reiecte and cast away the Jewes at this time, as he in times past did Esau: it shall profite them nothing at all, to haue descended of his lynage. Agayne, if God do call the Gentiles vnto his promise by vertue of their fayth, it shall not hurt them one whit to be of no fleshly kinred with Abraham: in as muche as God through grace doth adopte and make them his children. And here no man shall take occasion to wexe the Scriptures, and say peruersely, that men are not in fault them selues of their owne damnation, but rather God him selfe: bicause he receiueth at his will and pleasure those that do no god, and put away from him suche as may seeme to do no hurte. God defende therefore, that in reading this saying of Moyses in the Booke of Exodus: I will shew mercy vpon whom I shew mercy: and will haue compassion, vpon whom I haue compassion: should thinke thereby that God doth any wrong vnto vs, in taking away from vs all our owne power and strength, to obtayne health and saluation: bicause that both our willes and labours are but vayne and to no purpose, except the willing God draweth vs: which draweth onely all suche as best lyketh him, though they had don no god at al.

The election of God, maketh the children of Abraham, but not the neereness of birth,

Exod. 33.

VVe muste well consider this place of Scripture in Exodus, that God of his owne abundant mercy, hath made eury man to his owne similitude, and giuen him in his creation, witte, reason and discretion, with many other beginnings of vertue and godlynesse. All which, if man for his parte will apply to the will of God, and call vpon him for the encrease of his strength, and to make in him these vertues fruitfull, and to be alwayes fortified by the spirite of Chryst to godly perfection and true pietie: then God for his loue and mercies sake will performe the same to his saluation: which otherwise his owne strength can not bring to passe by any possibilitie. Agayne if he do abuse the same giftes of God, by any meanes to the com-

I. j.

mitting

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mitting of sinne and filthynesse: and so choke vp his talent in the dirte of the earth to no good vse: then vwill God forsake him, and suffer him to runne headlong to the diuell. The scripture therfore sayth: god hath mercy vpon vvhom he hath mercy: and vvil haue compassion vpon vvhom he hath compassion: that is, vpon euery such person as vvil him selfe call for Gods mercy and cōpassion, & receiue it thākfully: & not as thogh he were parcial in the bestowving of his loue and mercy: for he is vniuersall vnto all creatures, and wwould that all men should be saued, and come to the truthe in him. But (the more pitie) many of them vwill not vway this saying, nor apply their gifts to this end, and therefore they are vworthily condemned, and go to the diuell for their ovne faulte and vvickednesse sake. For vvhych cause no creature can lay the fault or occasion of his condemnation in God: but muste needes graunte to proccede onely from him all his goodnesse and saluation.

It is therfore impossible to come to the saluation of God thzough our owne endeuour and woeking: but it is only for the abundaunt mercy of God towards vs, and that for hys sonnes sake. But contrary, al we thzough the filth of original sinne, and weaknesse of our nature, which happened thzough Adam: and farther thzough the custome to sin in this woorld, and the diuels setting on by temptation, are bzought to destruction: which thing first happeneth vnto vs frō our owne selues. Therfore whosoener is damned, it commeth vnto him from him selfe: and he that is saued, by the onely benefite and goodnesse of God, the which he doth vouchsafe vpon suche as liketh him best to bestow. And this he doth not to that ende, that a man should complayne or quarell with him, but with al humblenesse to submit him selfe, & most hartily to thanke him for it. For it is not God that hardeneth mens hearts, that they should not beleue y gospel of Chyzst: but it is their owne rusty or cancred stubboynesse & stifnecked crookednesse, which causeth them so malicieusly to refuse it, and to haue it in contempt: which stubboynesse god ordereth to this purpose, that he will therby make manifest the mightinesse of his benefite towards vs, and to declare the gloze of his power and might.

And

And euen so it is to be vnderstanded, whereas it is sayde to Pharaο in Exodus.ca.9. For this purpose haue I stirred thee vp, that I might by thee shew my puissance and might, and that my name shoulde be renoumed throughtout the whole world. Therfore peraduenture here in this place, some peruerse felow will wickedly quarell & say : If it so be, that God sheweth mercy to whom he liketh, and whom he will he hardeneth : what matter is it then that he can iustly lay to our charge? Agayne, in as muche as his wil and pleasure can not of any be restrayned, nor his entent put by or ppresented, if he purpose to haue his wil in any thing: It is therfore mete that he take our faultes to him selfe, and not lay them to our charge, when it shall chaunce vs at any time to do amisse. But I beseeche thee marke diligently, and that with reuerence, the truthe in this case. For albeit that no man is of power, nor can once resist the holy wil of God: yet for all that his wil is neuer so merciesly bente agaynst vs, that he is found the cause of our perdition : neither did he harden the heart of the proud Egyptian Pharaο, to that ende he would in deede make him stubborne and stifnecked, and therby wilfully damne him : but well foresceing and knowing by his omnipotencie and goodly wisdom, that his heart was already hardened, and that through his owne wilfull malice and great pride : which, though at that tyme it deserued at the hande of God by his iustice, shortly and todayne destruction : yet he for a space dyd suffer it to continue in him, and in the meane tyme through gentlenesse, by lyttle and lyttle dyd punishe and correcte it : bothe that Pharaο shoulde the better perceyue and knowe in him selfe bys owne wilfull wickednesse, through his malice, pryde, and stoutnesse : and also for the more playne manifestation vnto all generations, of his owne omnipotencie, gentlenesse and great clemencie, throughtout the whole world. The whiche, because he dyd so abuse the grate gentlenesse then offered hym of G O D, and thereby the rather toke proude ly vpon hym further occasion, to bee a wilfull repugner of his Godly will, then reghelly



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obedient or subiect to his seruice: God therfore most woorthily made of his fired mischance, pride and malice, great glory and immortall fame towards him selfe. And so that, which in one case was of it selfe utterly nought, and so knowen of God, proceeding from a contemptuouse, proude, and malicious heart: he most aptely tourned in an other respect to his owne perpetuall renoume and glory. Thus (if I would) I coulde here aunswere other things moste truely, in the behalfe of the righteous God: but shortly to conclude, God hath (in any creature) all pride and contempt, in utter detestation. And I pray you, what thing in all this world can be more proude or reprochfull before God, than for a man, which is of him selfe but a very vile creature, to take any matter in hande agaynst God and his maker, or to contend and strue with him, as one equal vnto a god of such maiestie. For what potter or other like artificer would take it wel at his pottes hande (at the hand of his creature) to be checkt and reasoned withall, saying: Why madest thou me thus? why hast thou formed me on this wise for suche a purpose? Truly it behoueth all creatures of mankinde to consider moste reuerently with the selues, that as the earth and clay is in the hands of the potter, and to worke it for his owne prayse to what vse he will: euen so are men in the hands of the almightie God our creatoz, to be turned & delt withal at his owne pleasure. The potter tempereth the clay, and maketh therof such kind of vessels as shall best like him: some for seruice at the table, and for the like cleanly vses: and some agayne he maketh to serue for such purposes as be more vncleane and filthy (for both must be, and are to be vsed of necessitie) as it alway lieth in the potters arbitrement, to make of clay what vessels he will without the controlement of the potte. And muche more vile is a man in relation to God, than the clay in comparison to the potter. Wherefore, if it be an argument of gret stubborneesse & pride, for the clay to endente with his potter and maker, for this fashion or that vse: muche more monstrous shall be the pride of man, vnreuerently to argue and descant vpon the secret counsels of God the creatoz towards him;

him : which be so muche aboue the capacitie of vs wretched creatures, that scarcely we be able to attayne to a shadow, or once to dreame of them.

Here is to be noted, that the potter maketh not his pottes, to the ende he woulde forthwith haue them broken, or caste away from him agayne after he hath once made them : but to serue him rather at his commaundement, in suche offices as he first appoynteth them : with whose seruice he holdeth him selfe wel contented, if so be they do it vnto him as he hath taken order and placed them : euen so God doth not create man to any suche entente, that he should after his creation fall into sinne and be damned : but cleane contrary he maketh all men, and putteth them in sundry degrees and orders, and will that they serue and obey vnto him, eche of them in his vocation, accordingly as he hath shewed vnto them his godly will and pleasure, and not to fall from him, and to serue the diuell : for that commeth onely of their owne stubborne malice, and not of his will and appoyntment.

Wherefore (O thou man, thou creature, thou dust and ashes) be stayed in thy selfe towards thy maker: apply & enforce thy selfe with humblenesse and prayer, that the spirite of grace may worke a liuely and true sayth in thee towaros him, yelde to his will, thinke none euill of him, and in any wise not to dispute in thy selfe agaynst him : and so shalt thou best know him, find him always thy louing God, reioyce onely in him, and extoll from thine hart the holy name of thy maker. Yet further, way with thy self, that the potter in his facultie may chaunce to erre and do amisse, but God can not possibly so do. Let this then be a sufficient perswasion for thee to beleue, that as God, euen thy God in his almightinesse & omnipotencie, can do & may do al things at his own god wil and pleasure: euen so likewise the same God, soasmuch as he is most good, moste gentle, iuste, and bountifall, he will do nothing but that which is beste, most expedient and profitable vnto mankinde, his most deare & welbeloued creature : neither can we blame god, or iustly repproue him, though he vse & conuert our euils to a speciall god ende & purpose : yea we should rather

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worthily count it, for an high token of his great loue and benignitie towards vs: in that he maketh the missehap or falling of some men, to tourne to the god and fortunate ende of others. Also reason thus with thy self: if thou be defozmed and filthy in the sight of God thzough thine inclination to sinne, O miserable creature that I am, I must duely acknowledge and confesse, that god of his onely great mercy and goodnesse, hath miraculouly wzought his god woꝛke vpon me, & beautified me both in soule & body, with innumerable of his good graces, blessings & benefits: & not made me a defozmed creature, or vessell of dishonoz vnto filthinesse & vnclennesse: but I my selfe thzough the diuell and mine owne consente, haue made my self filthy and vnclane, and defiled most lothsomly the beautifull woꝛke of God, with the dirte & stinch of sinne and mine own vnclennesse. Wherefoze I say, if God (thzough his owne infinite wisdomme) do vse thy wickednesse and sinful state to the healthfull state of the godly, and to the hygh renoume of his owne name: what iust occasion then of quarrelling, or to thinke euill of God haſte thou? In which case thou art worthily delte withall and iustly punished (thyne own conscience bearing the witness) for thy forgetfulnessse, pryde, carelesnesse, wilfull contempt & stubboznesse. And the god & godly mē, thzough the example of the in thy wretched state, are made the moze ware & circumspect to them selues, how they fall into sinne, to haue gods feare befoze their eyes, and to thank him with moze alacritie & franke cozage, when they do wel learne & perceiue by thy wilful blindnesse and destruction, how much they be bound vnto the great goodnesse & mercy of God towards them. Pharao which was bzought to nought thzough his own sin & malice, had none occasion at al to repproue god, thogh he same his malice & wilful stubboznes did greatly aduauce & set forth the gloꝛy of god amongst his people & Hebrewes: euen so, what occasion haue the Jewes at this time to repine against god, which now in like maner (as he did in times past with Pharao) both gently suffer & beare with their stubboznesse: Al which, though they be in dede defels woꝛthy the iust repproch of god, & to be cast by him against the

Gods great  
mercy towards  
the stubborne  
Iewes.

the walles and broken: yet this notwithstanding, God (in mercie) did pause with him selfe towarde them, to the ende it might be well perceiued and knowne vnto all creatures, that moſte iuſtly they haue deſerued their owne deſtruction. And all which, though they haue bene allured to the goſpell, by a thouſande benefites of God, and many ſundry occasions of gentleneſſe towarde them: yet they would not correct and amende them ſelues. By which meanes all other men may take vnto them god and ſpeciall occaſion, to dread and feare the omnipotencie of God, and moſte hartily yelde them ſelues bounde vnto him for his vnſpeakable loue towarde them, whom they ought not to prouoke to anger through the continuance of ſinne: but viterly to be at deſiaunce therewith, and to deteſt it from their hearts, for his holynesse and great gentleneſſe ſake. All which things haue ben thus wonderfully wrought of God, to the end that he would the mightineſſe and excellencie of his glory, ſhould be the moze copiouſly & abundantly manifeſted vnto al the godly: whom he (of filthy and moſt vile veſſels) hath happily clenſed them, and made them louely, fayre and precious: and hath appointed the ſame to a moſt honeſt vſe: that is, euen to haue the fruition of the inſcrutable ioyes of heauen, which he bringeth to paſſe in vs, not for the loue of our circumciſion, but onely for the merite of fayth: through which onely all creatures doe come to this prepared ioy: not onely the Iewes, but alſo all other nations; which giue their full confidence & truſt, to the onely ſhedding of Chryſts moſt innocent blood, for their purgation or moſte perfecte clenſing, for it is not the birth or poſterity by Abrahā, that maketh the heires of heuē, but the onely election of god the father, in & by his ſon Jeſus Chriſt. And the Iewes ſhould not maruel, that the Gentiles, which all were once prophane & ſtrangers from Chryſt, are now adopted and become the children of God, conſidering themſelues, that once were befoze thys time through their owne malice, deſpised & caſt out of Gods fauour: yet the ſame taking repentaunce, and amending their liues, came agayne vnto grace, and that by the meekeneſſe & gentleneſſe of God.

The

## A Paraphrase vpon the

The which very thing, their owne prophet Dze witneseth, saying in this manner: I wil call them my people, which are not my people: and my beloued, which are not my beloued: and to dispose my mercie, where I had no mercie. And so it came to passe, that whereas befoze they were not the people of God, they were called againe the childzen of God. Therefoze, why should they condemne that in others, of which they them selues, haue had sufficient experience? They should rather haue taken diligent heede, that through their owne fall, they shode in greater daunger, not to come againe into the same case, that they were in befoze. And what cause haue they to hate the Gentiles so muche as they doe: whom they ought to imitate & follow, in their conuersation and maners: if they had not rather delite to despise, than gently to obey? And although that the most part of them (through their own stubbarnnesse) did perish: yet, he wil neuerthelesse performe the promise to the remnaunt that doe beleue: which promise, he made vnto all suche as would receiue it by faith. And although the same be but a few in number: yet they shal be continuall successors to receiue the same promise. The same thing doth Esayas testifie, which sayeth: Though the childzen of Israell be in number equall to the sandes of the sea, and that numbers and multitudes of them, doe perishe by their owne vice and naughtinesse: yet for all that, there shall alwayes be some of them that shall be saued through their faith. And also the number of them that fall from God, though it be greate: yet, the vice and malice of them cannot cause God to bzeake his promise with the faithfull. To desire in the performance of their promises, it is the propriety of men: but God most assuredly performeth in deede, all suche things as he doth promise, and that without any delay or daliance: neither yet deceitfully, but most truly and iustly, fulfilleth all his behestes. The which thing, the Prophet Esay affirmeth and sayeth: God will make a bzeake and short reckoning vpon the earth. And the same also sayeth: Except the Lord of hostes had left vnto vs some seede, we shuld haue bene made like vnto Sodom: and should haue bene none otherwise

Osee. 2.  
1. Pet. 2.

Esay. 10.  
Osee. 1.  
Zacha. 13.  
Amos. 9.

Esay. 1.



otherwise esteemed than Common. By all which things are  
understanden, that though numbers of the Jewes did forsake  
Christ: yet notwithstanding, he will not suffer all the true  
and lawfull seede of Abraham to fall and come to naught.  
Which thing, considering it went after this sorte with the  
Jewes, it pleased almighty god that the Gentiles, which seem-  
ed once to be farre from his righteousness, and without all  
the ceremonies of the law, should now attayne to the same  
righteousnesse (which is not the righteousness of the Jewes,  
that had onely but the shadow of true righteousness) but it  
was in deede the very righteousness of God him selfe: and  
that not through the ceremonies of the lawe, but by their  
onely sayth: through which they submitte them selues to  
the goodnesse and mercy of God. But contrarywise, the  
Jewes, following the law of righteousness carnally, and pro-  
mising righteousness to them selues by the same lawe  
(through their ceremonies and obseruances) could not at-  
tayne vnto this true righteousness in God, because they dyd  
forsake Christ: in whom, and for whom, were all the say-  
ings of the holy Prophets spoken, and the law declared. And  
here peradventure some man will aske me: How dyd it  
chance then that the Jewes did so suddenly forsake and make  
off Christ: Merily, euen because God can not abide the stub-  
borne and proude men: but giveth him selfe wholly vnto  
the meeke, gentle, and lowely hearted. And because the  
Jewes were stubborne, proude, and wilfull, and would not  
believe the Gospell of Christ and his promises, he dyd  
renounce and forsake them. For which cause the Gentiles  
acknowledging their wretchednesse, and submitting them  
selues to the sayth in Christ, God receined them to his  
grace: whereas the Jewes he reiected and calle off, because  
they glozied in a false righteousness in their holy dayes, in  
their walking, in their circumcision, and in such their lyke  
observances, which refused to submit them selues to the faith  
of Christ, and denied him, and put him the author of their  
life vnto death: the which selfe thing, Clap did prophesie  
should come to passe: that is, that Christ, whom the law be-

The mercy of  
God towards  
the Gentiles.

The cause of  
the Iewes fall.

The hatred of  
God against  
proud men.

The cause of  
the Gentiles  
(submission  
vnto God, and  
to the faith in  
Christ.

## A Paraphrase vpon the

Esay. 28.

foze had promised to be a sauiour, should be vnto them (foz their vnfaithfulnesse sake) an occasion of their fall: and he should also be a stone, wherevpon the saythfull should repose them selues: and vnto the Jewes it should be turned to their destruction, inasmuche as they rather did chose to stumble at it, and to be at variaunce among them selues agaynst it, than to take their rest vpon it, thzough the vertue of their belæse. For euē so dothe the father of Chryst him selfe, speake by the prophet, and sayth: Beholde, I put in Syon a stone to stumble at, and a rocke to fall vpon. But who soeuer shall belæue on it, shall not be ashamed of his belæse.

## The .x. Chapter.

The vnfaithfulnesse of the Jewes: Two  
maner of righteousneses.



Dare brethren, verily I say this vnto you, not without great sorow and heauinesse of harte, bicause I inwardly wishe with the same, the happie state and prosperitie of the Jewes. And if it were in mine abilitie and power, I would most gladly releue them, and ease them of their sal and most wretched mischaunce. But of this thing they be all assured and out of doubt, that I pray to God dayly and hartily for them, that they may yet once agayne turne to repentance, and not thus alwayes to continue in their damnable blindnesse. Surely I can not excuse them of their vnbelæse: howbeit, somewhat may yet be sayde in that behalfe for their comfort: for they be not so farre from Chryst, as the Gentiles were: for asmuche as he is somewhat nêrer the truth, that knoweth some parte thereof, than he that knoweth yet nothing at all. For which cause I would the rather wish, that the same thing may now be brought to good effecte in them, which they heretofore went about: and that they may now obtayne the very truth it selfe, wherof long since they haue had

had but the tipe and shadowe. And although they did fall into a moste horrible and lamentable vice, in that they so maliciously crucified the Lord, which was the fountaine of all glory: yet notwithstanding the same, I muste needes confesse, that they did it for some loue which they bare towards God, though it were done, neither with wisdome nor iudgement. For their intent was, to call himself the soune of God: which in their opinions, was a detestable blasphemie to the Father of heauen: but in this point, their carnall reason was deceived. Wherefore, they did not altogether misse in the affection of godlinesse, though the same did misse in the ordering, and in the right applying therof: and better it is to haue some one kinde of religion, than to haue none at all. Also, they did deserue (though they had but little godlinesse in them) to haue had more giuen vnto them, if they had not bene so kisse necked in their firste rules of godlinesse, hauing in contempte the true godlinesse it selfe, when it was once offered vnto them: and also if they had not maintained, and so stoutly fortified theyr shadowes and only similitudes of truthe: and in steade therof, to deride and mocke the veritie and perfect truth it selfe. And enery of them, though they should not then, haue caste of from them their lawe of Moses: yet they did scrine for the fortification thereof, without all knowledge or godly iudgement. In the doing of which, they contended against him, for whom the whole lawe was firste made and proclaimed. For theyr holy dayes, their Circumcision, their differences of meates, the auoyding from deade carcases, their fastings, their festinall dayes, were all appoynted for this intent, that they shoulde passe for the for their time in these sortes of beginning: and to pretende by the outwarde or worldly rightuousnesse therof, a comming (at the time appoynted) to the true rightuousnesse of almighty God.

Howe be it, it was not conuenient for them, that for the loues sake and affection they then had to their Ceremoniall rightuousnesse, to despise & cast him away from them, for whose only cause all their lawe & Ceremonies were ordained: but the more pitie it is, that the Jewes, though they had (in most large

Elay. 28.  
Roma 9.

## A Paraphrase vpon the

and godly maner) declared truely vnto them all the righteousness of God: yet they would not forsake the worldly righteousness of their Ceremonies, but moste puerly and without all god order sought to uphold the continuance of them. For they so stiffely defended their olde righteousness (which in deede was made of none effecte, and is now rather become to all men which trust therein, their deadly wound and sting) that they would not once know the true righteousness of God, but stil wasting their liues in Ceremonies, they resisted the Gospell of Chryst, wherevnto they should haue submitted them selues with all humblenesse and thanksgiving, if in very deede they had ben mindefull to be righteous. For we must imagine thus with our selues, as though there were before vs two kinde of righteousnesses: the one hath Moyses for their authoz, the other hath Chryst. The first standeth in the fulfilling of Ceremonies, the seconde consisteth in the sayth of Iesus Chryst, and in the obedience to his Gospell. The first of these two was but the preamble and first beginning of the seconde: euen as a stocke or rough pece of woode is the beginning of the Image that is made thereof: or else as the crudding together of the bloud is the beginning of the issue that commeth therof. Wherefore it shall be but extreme foolishnesse to sticke to the beginning, and to be settled with delight thereon, when we haue once received the perfecte issue and true thing it selfe. And euen thus is Chryst the very perfect issue or ende of Moyses law: which was in deede but a very weake and vnperfecte beginning of our righteousness. And this same issue is fedde and nourished, to be our helpe and comfozte in time to come, with the moste delicate, deynlie, and swete milke of sayth; and not with the dauling toys of Circumcision, or other the like trifling Ceremonies. The comming vnto which righteousness is not onely granted vnto the Jewes, but also to the Gentiles: and finally to all them that beleue in Chryst Iesus. Both which righteousnesses Moyses did set forth, and maketh mention of them in his lawe. Of the which two, the worldly righteousness, he mentioned in the Booke of Leuiti-

Two kinds of  
righteousnesse

Christ the end  
of the lawe.

Leuiti-

Leuiticus: and it stode in Ceremonies, that were but for a  
time appoynted, and sayd: keepe my lawes and iudgements:  
which, who soeuer shall do them, shall liue in the same. And  
he likewise declared the seconde righteousnesse, which is  
euerlasting, and is obtayned by the onely merite of our  
liuely sayth in Iesus Chryst, as in the Booke of Deuterono-  
mij, where he sayth: Thou shalte not say in thine heart, who  
ascendeth into heauen: for that is to plucke Chryst out of  
heauen. Agayne, let no man say: who descendeth into the  
depth of the earth: for that is to call Chryst agayne from  
death. And herein is a likelyhoode, that the same man belæ-  
ueth neither of them bothe, which demaundeth the practise  
or experience of them. But who soeuer belæueth truly and  
sincerely knoweth this for a moze suretie, than to seeke for  
any further aduertisement thereof: that is, that Chryst dyd  
once descende from heauen, and ascended thither againe, and  
now sitteth on the right hande of his father: both which are  
moſte true, though we doe not now see them with our bodily  
eyes. Also, that he descended into the hels, and from thence  
returned agayne, and still liueth, though the same be vnknow-  
en to our outward senses: yet it shall be sufficient for vs  
to belæue, that all this was once done & fulfilled. Therfore  
nothing else now remayneth to vs, and to al those that did see  
these things brought to passe with their owne eyes, but only  
to belæue his holy Gospell. And we neede not seeke very  
farre to here the truth of all this: for the Jewes themselues  
dyd behold and see it fulfilled, and yet did not belæue it. How-  
beit, there were many that heard of it, and did not see it, and  
yet they belæued it. Neither is there concealed or hidden  
from vs among the whole scriptures, any one parte of this  
poynte, but they doe witnesse the same: and kiddeth vs to  
haue recourse vnto the Gospell, for the very certayntie ther-  
of, and sayth thus to vs: The worde is nere vnto thee: euen  
in thy mouth and in thy heart. And what worde is this,  
that the Scripture here speaketh of: verily, euen the onely  
worde of the Gospell, which bringeth with it perfect health,  
and is now preached of vs, whom Chryst hath appoynted

Gala. 3.  
Leuit. 18.

Deutero. 30.



## A Paraphrase vpon the

How the word  
of God is in  
our mouth, &  
in our hart.

Esay. 28

for the same purpose. But how is it in thy mouth, and in thine heart? It is verily in thy mouth, if thou dost confesse with thy mouth, and acknowledge vnto al men, that our lord Iesus Chryst is already come, and hath suffred for vs. And it is in thine heart, if thou do beleue vnfeignedly with all thine heart, that God hath restored him agayne vnto euermouring life: that we hereafter may dye with him to our sinnes, and euermore to liue with him for the deserts sake of his passion, death & resurrection. For in our hearts is our right beleefe: which beleefe is the true & vncounterfeited key, to open the doore vnto righteousness. Notwithstanding, because wee be bound to glorifie God, it shall not be sufficient for vs to conceiue this faith in our hearts: but also to acknowledge & confesse Chryst amongst men with our mouthes, if we wil come to our perfecte health and saluation. But in all these you clearly see, that the summe of this matter dependeth not vpon the Law and Ceremonies, but onely vpon true faith in Chryst: the which Esaias the prophete witnesseth, where he speaketh of Chryst, who soeuer (sayth he) shall beleue in him, shall not be ashamed. In which words we must diligently marke, that whereas the Prophete sayth: who soeuer shall beleue: he playnely maketh no difference betwene the Iewes and the Gentiles, but meaneth them all indifferently. Also whereas he sayth: shall beleue: he meaneth not Circumcision, or any other suche lyke thing: but utterly excluding all the Ceremonies, he onely requireth our faith: which is vnto all nations an vniuersall gyfte and vertue. Further, God is suche a one, that he is not Lozde to the Iewes onely, but generally to all nations, kindreds, and people: whose large benefite, is not so straitly pinched in and shutte into an onely angle or corner of the worlde, or that it should onely appertayne to them of Iewry: and so peradventure of them to be so cleane supped vp, that nothing thereof shall remayne vnto others: but by his bountyfullnesse is without all measure, and ouerfloweth not to one onely nation or twayne: but stretcheth forth without exception to all kindreds and people: so that the same call onely

onely vppon him for his helpe and succour, with an earnest and vndoubting sayth. And euen thus testifieth the Prophet Micheas: Euery man (sayth he) that shal call vpon the name of the Lorde, shall be saued. Here you well see, that the Prophet excepteth no man. Therefore whosoener with a saythfull heart, shall call vpon the name of God (whether he be Jew, Gentile or stranger) shal come vnto his saluation. Contrarywise, whosoener shall not call vpon the name of hym, shall not be saued. How beit, no man calleth vpon him, or demaundeth his helpe and succour, in whom he doth not beleue: And how shall men beleue on him, of whom they haue not heard? Agayne, how can men here of him excepte there be some to preach of him? And how can men preach him, if there be none sent to do it: namely of him to whom the Gospell appertayneth. Of whiche preachers Elais speaketh and sayth: O how beautifull and precious are the foete of them that preache peace, and of them that tell good things: Here you perceiue by the Prophete, that all the Preachers of Chryst are commaunded to preache, not Circumcision and holy dayes, but the peace that coupleth vs together in perfecte charitie: and suche other good things as be alwayes god, and god of their owne nature. And there is nothing now lefte behinde vnpreached, that toucheth the calling of mortall men to their saluation: in as muche as the Gospell of Chryst is preached vnto all Nations, though they do not all beleue it, and giue their onely trust therunto. For euen so the Prophete Esay sayde that it shoulde so come to passe (speaking in the name of the Apostles) Lorde (sayd he) who did beleue our sermons and preachings: For among the Nations, there be very few that beleue the Gospell of Chryste, if they be compared to them that do not beleue it. Let vs therefore gather together in a summe those things that we haue spoken of before: which is, if the calling vpon God, do bring health vnto men: and agayne, if they that do not trust in him, do not call vpon him, then is sayth specially of a Christian man, required before all things, and not Circumcision or the customes of the Lawe.

Further,

Miche. 2.  
Act. 2. 22.

Esay. 52.

Esay. 53.  
Iohn. 12.

## A Paraphrase vpon the

Further, sayth is conceined in the hart of man, not by the experience of outward things, but only by godly Sermons and preachings of the true Apostles of Christ: that is, sayth is not conceived by the eyes, but by the eares: the office of which conueyeth the preachings and godly exhortations into the obedient and lowly harte of man. Now therefore, sith the light of the Gospell is declared throughout all the worlde, and the name of Christ preached to euery body: what meaneth it then, that so few of the Iewes doe beleue in him? Can they excuse them selues & say, that they haue not heard of Christ? yea verily, the same thing is now already fulfilled, which the Prophet Dauid did prophesie. Throughout the whole earth wente forth the sounde of them, and their wordes vnto the endes of the earth. Wherefore, in as much as Christ hath bene promised befoze times by the mouth of so many Prophets, and now preached also of the Apostles (his very true witnesses) in all nations and regions of the worlde: can the Iewes then excuse them selues, and say that they heard not of him? No verily, for they haue seene the light of the worlde, yet their malice hath blinded their eyes. They haue heard the Gospell, but their enuie hath stopped their eares. For they had rather be enuiers of the Gentiles, which are called to saluation, than to folow their sayth. And of both these two things did Moyses and Eliaas heretofore prophesie: that is, that the Iewes would caste the Gospell away from them, and that the Gentiles would receive it. And Moyses in Deuteronomij prophetied of the same, where as he speaketh of the person of God (as offended with the vnbelaue of the Iewes) and sayth: I will prouoke you to enuie, and by a foolish nation I will anger you: which hitherto, in comparison of you, was not taken nor counted for any nation. And you, which doe seme in your selues to be wise, I will anger you through the same foolish and beastly nation, and cause your anger to be a great deale the more hotte in you. And Eliaas folowing Moyses, doubtes not to testifie that the obedience of the Gentiles, was much more acceptable to God, than the pertinacie and stubbornesse of the Iewes:

for

Palm. 18.

Deutero. 32.

for thus he speaketh in the person of Chryſt : I am ſounde of them that ſought me not, and haue appeared vnto them that asked not after me. No, what a woꝛthy witneſſe Chryſt him ſelfe here recoꝝdeth of the Gentiles ſayth. But agayne the childꝛen of Iſraell, whom it dyd ſpecially become to embrace Chryſt and his Goſpell, hearken here what Eſay ſayth : All the day long (ſayth he) haue I ſtretched foꝛth mine hande vnto a people that beleeueth not, but ſpeaketh agaynſt me. For which cauſe (Chryſt ſayth by the ſame) I haue ſent pꝛophetes vnto the Iewes, which they haue all ſayne and put to death : and by the multitude of miracles done amongſt them, I haue ſtirred and pꝛouoked them : but in ſteede of the thanks, which they ſhould haue giuen me for them, they ſay that I had the diuell within me : and that with the helpe and power of Beelzebub (the pꝛince of the Diuels) I woꝛought all the ſayde miracles. And euen thus they deſpiſed all humilitie and obedience, and miſconſtrued to euill parte, the great vertue and power of almighty God.

Eſay. 52. 65.

Eſay. 65.

The.xj. Chapter.

All the Iewes are not caſte away : therefore Paule warneth the Gentiles that be called, not to be high minded, nor to deſpiſe the Iewes : for the iudgements of God are deepe and ſecret,

**B**Ut what of al this that we haue here ſpoken : or for what purpoſe is it thus vttered : It is to declare, that the Gentiles are adopted and taken to God for their ſaythes ſake, though befoꝛe they were all ſtraungers from him : and that all the choſen and peculiar people of God, are now caſt off, and vtterly put away from him, for their vnbelaxes ſake : So ſurely, it were not conuenient that the ſame people ſhoulde be vtterly reieged and caſte away from God, which hitherto be hath alwayes taken and made an account

Iere. 31.

L. j.

of

## A Paraphrase vpon the

of them to be his owne deare dearlings and creatures: Cer-  
 tesse, if God had caste all hys owne people away from  
 hym, then shoulde not I now haue preached Chryst: for  
 as muche as I am by birthe a very Jewe, descending from  
 the stocke of Abzaham, which appertayneth to the Trybe  
 of Benjamin. Whiche also, though he I dyd moke cruelly  
 persecute the godly and well dysposed people towarde  
 God: yet for all that I am now called to preache the Gos-  
 pell of his deare Sonne Chryste. Also I do not doubt  
 but ye very well remember what is wrytten in the thirde  
 Booke of Kinges, where Helias the Prophete speaketh vn-  
 to GOD, by accusation and complaynte vnto hym of the  
 Jewes vngodlynesse, and sayth: Lo, we, they haue slayne  
 thy Prophetes: they haue ouerturned thyne Altares: and  
 I am lefte alone behynde, and they lay also in wayte for me,  
 to take my lyfe from me. Wherein also mee thinketh, that  
 God mighte iustly (vppon this greate unkindenesse and in-  
 credulitie of the Jewes) haue caste them vtterly from hym,  
 and neuer afterwards haue looked towarde them. But yet  
 for all this, marke what aunswere was made of God vn-  
 to Helias: I haue reserued (sayth he) vnto my selfe seuen  
 thousande men, which haue not bowed their knees vnto Ba-  
 al. Which thing, as it dyd chaunce in the dayes of Helias,  
 that God woulde not then altogether reuounce his people,  
 but of an infinite number of sinners, reserued some (a few  
 of them to him selfe,) euen so dothe the same thyng chaunce  
 vnto them at this tyme. For God hath not suffered all the  
 whole Nation to perish and to caste them selues away: nei-  
 ther suffereth he all men of any other Nation to continue al-  
 wayes in their sinnes and to dye in them. Of bothe whiche,  
 though there be but a few that do beleue, in comparison of  
 them that do not beleue: yet God for his benignities sake,  
 reserued some of his owne people to him selfe: not bicause  
 they were Jewes borne, or bicause they obserued the Law of  
 Moyses: but onely bicause he chose them out from all the  
 reste, to bestow vpon them his good graces, blessings and be-  
 nefites: in as muche as it came by the election and the bene-  
 fite

3 Reg 19.

3 Reg. 19.

Deutere. 9.



nesite of God, and not of any their deseruings, least they should extoll the largenesse of their owne will and power, or glozy in the beaultie of their owne workes: for the goodnesse that is bestowed vppon men for their well doing, is properly to be called a rewarde, and not a benefite: That is truly to be called a benefite: whiche of god will is employed vnto them that do not deserue it. But if a man should heape vp all his god workes and seruice together, and lay them agaynst the benefite, and for their sakes to challenge the same: then the benefite loseth the name of a benefite, and becommeth playnely a iuste rewarde. And why did it thus happen vnto the Iewes? verily bicause they attained not to that thing, which they expected by the law, and that for their vnbelafes sake. But they onely attayne to their saluation, whiche looke not for it by Circumcision or keeping of the law: but onely of free mercy, and for the election sake of God. For all other wayes profiteth not: neither Circumcision, nor keeping of the Lawe, excepte they yelde them selues vnto the sayth of Chryst. But they, in the stubbornenesse of their hearts, are all blynded (after suche a sorte) with their owne pride and malice: that though they had dayly shewed amongst them numbers of miracles by Chryst, yet they beleued not in him, whom they looked for by the promise of the law. And all they, though they did see Chryst with their bodily eyes: yet with the eyes of their hearts and minds they saw him not. And this same dyd Esaias prophesie. Should come vppon them: which at this day as I truly see it come to passe, so with mine vnfayned hart, I doe lamente and sorowe it. For the which, bicause they so wretchedly caste from them the mosse gracious and good spirite of Chryst: God hath sent vnto them the spirite of vniquietnesse: a spirite that is harde, full of prickes, and very rough to be handled. For though they see with their bodily eyes: yet notwithstanding, they are so inwardly blinded and amased, that they say, and so shew them selues, to see nothing at all. And though they also heare with their outward eares, yet they are therewith no more moued than though they herd nothing

What they be  
that attaine vnto  
the saluation  
of God.

Esay 9.  
Act. 7.

## A Paraphrase vpon the

Psalm. 68.

The contempt  
of the Iewes a-  
gainst the Gos-  
pell of God  
and Christ.

The cause whi  
Paule discour-  
seth against the  
Iewes.

The Gentiles  
commodity bi  
the fall of the  
Iewes.

nothing at all. Such maner of people were there in the time of the Prophets: the lyke also was with Chryst him selfe: and suche people are there vntill this present day, among the preachers of the Gospell. Dauid therefore foresaie in the spirits, that these things shoulde come to passe, both prophetic the destruction of them, for their disobedience agaynst God, and sayth: Let their table be made a snare to take them selues withall, an occasion to fall, and a punishment mete for their actes. Let their eyes be blynded, that they see not, and bowe thou downe their backs: euen for this speciall cause, that they would not thankfully receiue the great benefite of God being offered vnto them: and would not yelde them selues contented with the sight of Chryst, and the hearing of his Gospell: but in their disdainfulnesse were puffed vp, holding proudly vp their heades into the ayre, and set at nought the benignitie of their maker towards them. And cleauing false vnto the rude letter of the Lawe, they had in utter contempt those things that were heauenly and spirituall, and scorning the things that were euerlasting: they chose to continue their liues in momentayne and wooldely vanities: which now beare about with them the bookes of Moses, but they doe not vnderstand them: which also read the Prophets, but they yet deny him, whom they prophesied of, shoulde come. But here peradventure a man will demaunde of me, for what purpose I discourse so muche agaynst the Iewes. Merily euen for this cause: they are so manifestly blinded, they are bereft of their senses, they be twofolde crooked, and are utterly dumbled and amased in their byaines. What are they in this wise so deepe fallen into the myze, or sonke into the tough clay of blindnesse, that there is yet no hope lesse of recouerie, and to raise them vp agayne? God forbide, for their fall happened vnto them but for a certayne season. And their fall was not vnprofitable to you, because thereby you were occasioned to be called vnto the Gospell. And that, as the fall of the Iewes opened the way vnto you, to take holde of your saluation: euen so you agayne by your vertuous example (before the end of the world) draw them agayne

agayne to godlynesse: and stirre them vp by your fruitfull sayth to the true belæse in Chryste: from whiche they fell, thzough their owne hateful and most cankered malice. ~~And~~ herfoze, if the fall of the Iewes did in suche sozte profite you, that it was nothing at all preiudiciall or hurtfull, but rather occasioned, that sayth in many other was muche moze quicke and liuely: sozasmuche as in the stæde of a few that fell, the Gospell of Chryst was the moze largely spzedde amongst all men: and the losse of one nation was the cause that so many nations were wonne and bzought in to Chryst: How muche moze then should the woꝛlde be enriched with the Chyzilian flocke, if by the vertuous example of your godly religion, and sayth in Iesus Chryst, that same nation agayne should be wonne, and so ioyned to all the other in the same moste holy profession? We Gentiles, it is euen to you that I now speak, which I take as mine owne, bicause by appoyntment I am your moste glad Apostle. For whose sake, though I can find in mine heart to labour and to do al things (be they neuer so harde) yet that notwithstanding, I am a great deale moze bounde to execute my office, which with strayte charge is committd vnto me: that is, to lucrifie and winne you vnto the Gospell of Chryst: and to profite you in suche godlynesse of lyfe, that (if it be possible) I may by that meanes conuert and turne agayne my natue countrey men vnto the same godlynesse: whiche peraduenture they will not do freely and with a franke courage (taking example of you) yet that it may be done, although (at the least) for enie and hatred sake. For as the Countrey it selfe is eniuous agaynst the Gentiles: euen so, to see you do better than themselves, they would be lothe: or that you shoulde with God be in better case than they. Likewise also in this maner, though I am not able to saue them all: yet I moste hartily pray you, that by your good example of sayth and holy life, which you haue promised to perfourme before God, I may seme to bring some of them to goodnesse agayne: and I do not doubt of you, but you will all wish and desire the same thing with me. For if the reiection now of the Iewes hath

Roma. 1.

1. Timo. 2.

2. Timo. 1.

Paule exhorteth the Gentiles to godliness of life and to be an example to the Iewes.

## A Paraphrase vpon the

bene the occasion, that the rest of the world is reconciled vnto  
 God (bicause their falling from his grace, was the cause of the  
 Gentiles admission to it:) howe much better shall it then be,  
 that all they which be now falne from Christ, doe repent and  
 returne vnto grace againe, and to become as new boyn men,  
 or resioyed againe from death: taking example of you, to accom-  
 plishe the same with gladnesse. Which thing done, there re-  
 maineth then nothing else to be looked after, but the resurre-  
 ction of all flesh. Neither should we despaire of all the whole  
 nation, for the impious state or vngodlinesse of a fewe of  
 them: for, seeing the Gentiles being once very farre from all  
 kinde of godly religion, were yet at the calling of God, brought  
 vnto the true worshipping of him: why should not (in like ma-  
 ner) the Jewes be called againe to the grace and fauours of  
 God, considering they proceeded of so godly parents, which al-  
 so were beginners of their religion: yea verily, it seemeth vn-  
 to me more agreeable vnto reason, that of such godly parents,  
 should spring forth godly childre: bicause they naturally rather  
 fauor of their beginnings, than of reason to the contrary: for if  
 the leauen it selfe be holy and swete, it is necessary that all the  
 whole dough besides, be holy & swete, which is seasoned with  
 the same leauen. Again, if the roote of the tree be holy, it muste  
 needes folowe, that the branches which come of the same tree  
 be holy also. The Jewes (for their beginning and first stocke)  
 had the Patriarke Abraham: whose faith, God did wonder-  
 fully allow and approue. And what should then let, but that his  
 posteritie should also represent, the faith of theys beginner?  
 Which, if they do not, they cease to be his nephewes, euen as  
 the branch ceaseth to be nourished with the iuice of the tree,  
 being once broken off and cast aside. Furthermore, mark wel  
 and consider, if it be no maruell to see, that the branches be  
 broken off from their owne tree, in which they had their natu-  
 rall roote and beginning; much lesse maruell shall it then be,  
 to see the branches broken, and againe reiected, that were  
 grafted in a straunge stocke. For which cause, if we see the  
 Jewes cut off from the roote of their true and naturall Olive  
 (as the naturall branches of the same) for their unbelofes sake,

so that now the roote doth nothing at all profit them: It shal be then expedient for all you Gentiles, which are but bꝛanches of the wilde Olive, & no naturall bꝛanches of one naturall roote and stocke, but translated from an unfrutesfull stocke, and implanted into a stocke of muche frute and goodnesse, to take diligent hærde, that you be not pꝛoude, nor gloꝛy in your selues for your good luckie and happy chaunce, and so despise the poꝛe Jewes that were cut of from their naturall stocke, to the ende that you should be grafted in their places. And if in consideration hereof, it should fortune any of you to be proud and arrogant: that if you ware insolent, hautie, and swell in your lustie courage: then, I woulde you should take this lesson with you: which is, to haue effectually in your remembrance, that you beare not the roote of the tree (wherinto you are now implanted) but the roote beareth you. Do not in this sort proudly boast among your selues, railing vpon the Jewes & say: They are cut off from their stocke, which were naturall bꝛanches therof, and are now whoꝛled away from it, that all we should be grafted into the same stocke, and nourished euen with the same iuice and louely moisture. For I say vnto you, they were not of purpose cutte off for your sakes: notwithstanding, it so pleased God that you should be plated in their places, to drink, to sucke vp, and to sæde frankely vpon the swæte licoꝛ of the same stocke. And you do also say truely, that they are cutte off, which were the true and naturall bꝛanches: but you must also further debate with your selues, wherfore, or for what cause they were so cutte off: Merily, euen for their vnbelæses sake, and so muste you truely be persuaded. And for the same only cause, doe they now lie, and are scattered abroad as dead bꝛanches from their roote, and be here and there spurned at without pitie and regarde. And you (for your faithes sake) are planted into their naturall places, and doe fructifie with grace in their stocke and roote.

I gladly wold, that none of you should reioyce in the misfortunes of an other man: but I rather wish with all mine hart, that the mischaunces or euil haps of an other man, may teach you true obedience, softnesse and sobernesse: and to learne by

To reioyce at  
an others fall  
it is not good,  
but it is greater

by



## A Paraphrase vpon the

godlinesse to  
beware by the  
punishment of  
another to fear  
and amend  
that which is  
amisse.

The Iewes  
iustly cut of  
fro their stocke,  
and the Gen-  
tiles planted  
therin without  
desert.

by their knotone infelicitie, what alwayes you should heare and feare, if you also commit suche like iniquitie. For in as muche, as all you doe well perceiue, that God spared not his owne naturall bzaunches, and that it doth nothing at all profite them, to haue sprung of so good and faithfull stockes, after they had once forsaken him: then, muche moze you ought with all diligence beware and take heede to your selues, that you also doe not offende God with your stubboznesse, pride or vnkinderesse (which are none of his naturall bzaunches) least he also spare not you, but cast you of in like manner, as he did those gracelesse and unhappie Iewes. Therefore, by their fall, learne (I say) what you shoulde alwayes shunne and auoide: for your felicitie and happie chaunce, doth not giue occasion vnto you, of pride and to be vainly glozious: but it rather admonisheth you, and putteth you in remembraunce of the great godnesse and mercies of God towards you. All you hereby haue good cause, to take comfort vnto your selues, that you be the electe childzen of God: and to yelde therefore vnto him, condigne and most hartie thanks: and not to mocke or raile vpon them, which are now out of his grace and fauoure. They were al woorthely cut of and cast from their stocke, by on iust and good occasion: and you are emplantet therein, without one iote of your deservings. Bothe which things, I exhort you to consider among your selues: that is, bothe the godnesse of God towards you, and his seueritie and sharpnesse towards the Iewes. Of the which, the first may teache you all, to be louing and kinde to him againe: and the seconde may instruct you, to forsake all haughtinesse, pride, and stubboznesse. The sharpnesse of God is shewed agaynst the Iewes, which sunke so deepe in their darkenesse and erreure, that they made a mocke of our sauoure Christ, who was promised vnto them, so many hundred yeares before. And as for the godnesse of God, you your selues haue had thereof, most ioyfull and large experience: In as muche, as you are now called into the woorthy fellowship of so great and high felicity, and that freely without your deservings: which were once of your selues a kinde of men, bothe vtterly vngodly, of no estimation

mation with God, and sell befoze him to the state of damnation. Once in your liues, you haue the sinnes of your former liue pardoned, and freely forgiven you of God: And once also in your liues, you are numbzed amongst the children of God, through his only sauoure, and wonderfull loue towards you. Howe be it, you are in suche sorte numbzed among his children, that it commeth to you only of sauoure without desert: neither stande you in your estate so sure, but that thoughte of fence, ye may fall from the same againe. God will iustly take y from the gratelesse and unkinde man, which befoze he hath freely giuen vnto him: onlesse he will confesse, and thankfully acknowledge the same: or otherwise, not vsing the goodnesse of God, as he ought to doe: your unkindenesse shall destroy and bzing that to naught in you, which God of his owne goodnesse hath freely giuen vnto you. Your pride shal banishe that quite from you, which your obedience hath broughte vnto you. For which cause, onlesse ye shall earnestly take heede to youre selues, you shall be cutte againe from the Oliue, wherein you be now engrafted. And in like maner, the Jewes, if they wil change and put away from them, their incredulitie and stubbernesse, (which hath banished them from the grace and sauour of God) and take vnto them true faith and obedience to the gospell of Christ, they shall be planted againe into their owne stocke, from whence (with woe) they were once broken off. For faith hath power to restore and reare that vp againe into his good state & former perfectiō, which unbelæse destroyeth and sone ouerthroweth to naughte. For if it be reason, that you which are but Gentiles, vngodly creatures and common idolaters, be cutte off (as it were) from a wilde Oliue, and grafted into the true Oliue it self, which appertained nothing to your nature: then of muche more reason it shal seeme to be, that the Jewes being bozne and descended of godly parentes, doe shewe the naturall liuelynesse and condition of their parentes, and to be implanted againe into theyr owne naturall Oliue, from whence they were cutte off, by the axe of their unbelæse.

2. Cor. 3.

Wherefore, I wil open one mysterie vnto you in this place,

Ap. 1.

which

## A Paraphrase vpon the

An exhortatio  
to the Gentiles  
to beware of  
pride.

Pride the fall  
of the Iewes.

The time of  
the Iewes con-  
uerſion vnto  
Chriſt.

Luk. 21.

Pſalm. 13.  
Luk. 59.

which I ſhould rather keepe ſecrete, but that the knowledge thereof is greatly for your purpoſes: which is, exhorting you all: that in no caſe you be proud or vaine glorious among your ſelues, that you ſeeme at this time to be thus preferred before the Iewes. Which vice, is moſt reprocheſul before the face of God: and the ſelfe ſame euil it was, that ſo greatly blinded the unhappy Iewes. How be it, it did not blinde them al, and that for ſuer: for many of them do confeſſe Chriſt: and the other ſhall continue in their blindneſſe, vntill ſuch time, as the perfect number of the Gentiles ſhall be fulfilled: vnto whom, the fall of the Iewes hath thus occaſioned them to be called to the goſpell. Wherefore, the Iewes when they ſhall ſee & perceine, that all the world doth ſtoyiſh in the true profeſſion of Chriſt: then ſhall they confeſſe their owne blindneſſe: that is, that they looke, and haue looked for their Meſſias in vaine, their Citie, their temple, and their ſacrifices: and that the very true Meſſias is come already, which is Jeſus Chriſt oure Lord. And thus in time, ſhall all thoſe people of Iſrael be reſtozed again to their true health & ſaluation, though the ſame (at this time) be yet partly gone away from them. And then ſhall the ſame people be worthy of their owne name, when they ſhall begin to behold Chriſt with the eyes of their faith, & loke vpon him which is the ſonne of God, and God him ſelf. Which thing, to the end you ſhould the better beleue it, it was prophesied before of the Prophet Eſay, that is: that the Iewes ſhould both fall away from Chriſt, & that they ſhould afterwards come againe to him by repentance. The one, we haue already ſene to haue chanced, whereof the thing it ſelfe beareth witneſſe, & the Prophet ſaide not amiſſe: And the other we ought to looke for, which is yet moſte certainly to come. For thus ſayeth the Prophet: Where ſhall come out of Sion, he that dothe deliuer, and ſhall turn away the vngodlineſſe of Iacob: And this is my covenant with them, when I ſhall take away their ſinnes. God made once a couenaunt with the ſame nation: which, becauſe he hath in deed made it, he will not ſuffer it to be done in vaine, or for no purpoſe: but assuredly to take effect, euen though the occaſion of ſome mennes faultes, which do ſhewe them

them selues unworthy the good promises of God. Howebeit, there shall alwayes be some, which shall supplie the rounne of the whole nation. Neither can we say, that they haue gonie so farre from the grace of God, that they cannot returne againe. Al they which cleaue and sticke faste to the letter and ceremonies of the lawe, and haue cast from them the gospel of Christ, be very enemies vnto God. But to the end therfore, you should not taunt or raile vpon them, God would that the thing which is so done, should be to all your commodities: in as muche, as they casting away the gospel of Christ, the same the soner toke place with you. But all they, for as muche as they be borne of holy parents, & do also appertaine vnto that nation, which God from all others chose to him selfe for his owne proper people: by vertue of whose parents, they be yet dearly beloued of God: It shall folowe, that the same shall the soner be receiued vnto grace againe, if they shall happily fall to repentance: and shall also the soner be made partakers of y<sup>e</sup> promises of God (made heretofore to their fathers) which at this present time, all we do preache. For verily, God doth not make his promises after such a sorte (either doth entende any thing) that he may afterwards repent himselfe thereof, and thereupon to chaunge his minde and purpose, as the common custome of men is to doe: but he is al wayes immutable: which, as he cannot erre and do amisse: euen so he cannot repent himself of any thing y<sup>e</sup> he doth. God wil remember his promise vnto the Iewes, whē so euer he shall see them turne to him againe, & cast him no moze away from them. Al things haue their chāge and alteration: therfore ye ought not to iest vppon the miserable Iewes that be fallen from God: specially, bicause the same was commodious & profitable vnto you. Again, if they do repent and come vnto God: nēesse, you should gratifie them in their so doing. For notwithstanding that all you were once unfaithfull (as many of the Iewes be in these dayes:) yet did not God forsake you for euer sith it is brought to passe at this time, through his great mercie and goodnesse, that in their steade (bicause they did reiecte they<sup>e</sup> faith in Christ) you were thereunto receiued.

And thus God suffered the Iewes to fall from the faith for

The Iewes  
dearly be-  
loved of God for  
their parents  
sake.

Gods remem-  
beraunce to-  
wards the  
Iewes.

Gods mercy to  
wards the Ge-  
ntiles.

## A Paraphrase vpon the

The Iewes and  
the Gentiles  
iointed in one  
faith to Christ.

God not being  
the author of  
sinne why he  
suffereth men  
to fall into sin.

God being  
cleere of mans  
fall turneth the  
same to good.

Page 17.

a space, vntill suche time as the Gentiles mighte haue they  
prepared pathes to come vnto it. So that, after their repen-  
tance and conuining againe to God (at his appoynted time  
when he shall call them) they shall obtaine the lyke mercie  
with you: and neither of you shall caste the other in the teethe  
with the others enuities, but bothe of you shal gratesse one  
an other, that you haue all receyued semblable mercie at the  
handes of almightie God: which dothe order and dispose all  
things with suche an vnspeakeable wisdomme and counsell:  
that all men (what so euer they be) are found subiect to sinne,  
and lacke of beleefe. Not that he him self is the authoꝝ & canser  
therof, but that he suffereth them to fall into it thzoughe their  
owne fault and malice, and to cōtinue in the same for a space:  
to the ende, that thereby perceiuing the goodnesse of God in o-  
thers, and their owne unkindenesse and faulte also in them-  
selues, they may be occasioned to cōfesse at the last with open  
mouth, that they be not saued & bzought to saluation by their  
owne deseruings, but by the gratuite & only mercie of God,  
thzoughe his sonne Christe: leaſte they (in their pzide) should  
blindely boast them selues, and glozy in their owne strength  
and vertue. And thoughe God, in this manner woꝝketh these  
things amongst men: yet he him selfe is so farre from the cau-  
sing oꝝ consenting of any mannes fall into sinne oꝝ vice, that  
he in moſte miraculous manner, and farre passing the capaci-  
ties of men, turneth that thing which is naught in some, vnto  
others great vsale & commoditie. But peradventure, I speake  
further in this secrete myſterie of God, than is seemely for one  
man to commune with another. For waying most reuerently  
with my selfe, the omnipotentie of God & his secrete coucel in  
this vshal, such a ſtunnaſe & amaze ment poſſeſſeth my ſpirit,  
that I am not able to declare and make it manifest vnto men:  
but only may maruell and cry out therat, ſaying: O the deepe-  
nesse of Goddes wisdomme, and of his abundante knowledge:  
whose iudgements, no mannes reason can comprehend: and  
whose secrete councelles and wayes, no creature did  
yet euer vnderſtande. For what man, (euer ſince the world  
began) knewe at any tyme the minde of the Lord?



Of what man was ever (with him) of his pryncie counsell:  
 Either who hath first giuen vnto him any suche benefite, that  
 his goodnesse towards vs may be called a rewarde for our  
 deseruings, and not onely rather the mere grace and kynde-  
 nesse of him? God hath so sene vnto the profite of man-  
 kinde, that though it surmounteth the knowledge and wis-  
 dome of men: yet verily it is after suche a sorte, that it can  
 in no wise be amended or made more profitable. Which  
 would that all we (in suche maner) should acknowledge his  
 bountyfullnesse towards vs, that we shoulde all wholly and  
 onely depende vpon the goodnesse thereof, without any vaine  
 truste or confidence of our owne merites: forasmuche as  
 all our euils and infelicities that be in vs, we may iustly  
 impute them vnto our owne selues: but all the goodnesse  
 and the loyes to come, doe only procede from the mercy and  
 lone of God: which doth bestow them vpon vs, as the onely  
 author and procurer of the same: and whose continuance  
 also lyeth in his hands, as the onely tutor and moste graci-  
 ous preferer of them. So that no man what soeuer he be,  
 can chalenge to him selfe any parte of the due commenda-  
 tion thereof: considering bothe the beginning, the middell,  
 and the ending of all these appertayneth vnto God, and be  
 properly in his owne handes. Vnto whom be all honour,  
 laude and glory for ever. Amen.

Sapi. 6.  
 Eley. 4. 9.  
 1. Cor. 1.

God wold we  
 should acknow-  
 lege his good-  
 nesse, depende,  
 onely vpon  
 his prouidence  
 and not put a-  
 ny confidence  
 in our owne  
 merites.

Eley. 4. 4.

Roma. 16.

The .xij. Chapter.

The conuersation, loue, and workes, of suche  
 as beleue in Chryst.



Wherefore, seeing ye all be now throught the  
 benefite of God, called from your old super-  
 stition, and brought vnto the true worship-  
 ping of God, and set at libertie from the bon-  
 dage of Moyles law: I beseeche you all, and  
 moste hartily require you, even for the mer-  
 cies sake of God (whereunto you be bounde for your loyes  
 and

ap. ij.

and

## A Paraphrase vpon the

Philip. 4.

Philip. 4.

What sacrifices  
the true christi-  
ans offer to  
God.

The Sabbath  
day.

and felicitie to come) that you will from henceforth offer vnto him such kinde of sacrifices, as be woorthy and meete for your profession: which are not Goates, Sheepe, nor Oxen, that are chosen of the Jewes from all other beastes, as are pure and meete for their godly affayres: but now at this time God requireth at your handes other maner of sacrifices than were all these: that is, you must now sacrifice vnto him, your owne bodies: not that you should slay them, as the Jewes did their beastes: but in slaying and putting to death, all your euill lustes and most filthy affections that reigne in your members. Which is not any dead beast, but a liuely offering, very pure of it selfe and holy, reasonable, pleasaunt, and acceptable to God: a sacrifice of the spirite, and an inuocation of the mynde, and not of a deade beast. All those times passed, that the carnall Lawe of Moyses stode in effecte, God toke it in good parte to haue beastes sacrificed vnto him: but now, seeing the spirituall lawe is come, and proclaimed to all men that they should obey it, and put away the other: it is requisite then in dede, that we offer spirituall sacrifices vnto him: that is, in the steede of killing a Calfe, we must kill and slea within vs the raging heate of pride: in the steede of killing a sheepe, we muste put to death our boyling and fretting anger. In steede of killing a Goate, we muste suppress and choke by our sensuall lustes: And in steede of Pigeons and Turtles, we muste sacrifice vnto God all the wanton motions and infected thoughtes of our myndes. For these be the woorthy and acceptable offerings to God: and these be the pleasaunt and ioyfull sacrifices to Christ. God is a spirite, and is reconciled vnto vs with the offices of the spirite: and he requireth not to be honoored with the Ceremonies or Traditions of men, but with the pure and undefiled workes of the minde. Therefore in steede of your vncircumcision, cutte away from you all superfluous and vnsainely affections of your hearts. Let your Sabbath day be vnto you a minde which is utterly vacant, and without all hurly burles of woorthy perturbations. Christ did offer by him selfe vpon the crosse to suffer death for vs: it is therefore

therefoze reason, that we shoulde also sacrifice our selues to him: which is, in mortifying all the motions of our fleshely concupiscences & woꝛldly delectations, and become spirituall creatures with him in all our actions & doings. And euen so it shall come to passe, that like as you be al exempted and put apart from these woꝛldly illectations & wanton allurements, and planted into a spiritual calling thꝛough your profession: euen so it is right comely & wel seeming, that your liues now dissent in al kinds of exercitation from your old life, and to be made agayne as new men, that is to say, spirituall and heauenly. Which, though you can not be of this confoꝛmitie to God, and exempt from the woꝛlde by the immortalicie of your natural bodies: yet verily in the newnesse of your affections & good motions of the soule, you may be: yea, ye may in such sozt temper your selues, that nothing may seeme to be pleasant oꝛ of any estimation amongst you, which belongeth to this vngodly woꝛld, that neuer remayneth in any stabilitie. Also you may not desire any thing, but that which you are perswaded is wel allowed with God. Neither to be drawn in the folowing of your profession, with the prescripts & traditions of men, but all wholly to depende vpon the will & pleasure of God, bothe in your thoughts and also in your deedes. Which requireth no grosse oꝛ vnperfecte thing: but that which is truely good, acceptable, meete, and answerable to the true woꝛshipping of him. The maner of men in this woꝛlde is, that he which is welthy, hath the vnwelthy in contempt: but I exhoꝛte you all, that what soeuer he be amongst you (whether he be high, low, mightie, strong, poꝛe oꝛ base infirmour, so that he be exempted from the maner of this woꝛld, & nũbꝛed thꝛough grace among the chꝛistian flock) that he take not moze vpon him, thꝛough ꝑꝛide of his hart than he ought to do: but let him be mild, pitiful, sober & soft in al his actions. And first of al, let no man attribute moze to him selfe than he lawfully hath. After that, let him wel remember, that ꝑ same thing which he hath, cometh not to him by the woꝛthinesse of his woꝛks, but it is giuen vnto him only of god, foꝛ the excellencie of his appꝛoued saythe. Agayne, as the same is giuen him

Sapi. 6.  
Esay. 49.  
1. Cor. 2.

Ephe. 5.  
1. Thessa. 4.  
Ecclesi. 3.

Roma. 14.  
1. Corin. 8.

## A Paraphrase vpon the

True charity.

1. Cor. 13.  
Ephc. 4.

The visible bo-  
dy of mā with  
the whole  
members therof.

A similitude.

him of God for his saythes sake: so he would not be should  
therewith magnifie and extoll him selfe: but that he should  
wholly employ it to the comforte and profite of his poore  
and needy neighbour. For albeit, God giueth his giftes diuer-  
sly, and not singly after one sort, least one man should dis-  
dayne another, or thinke him selfe sufficient inough of him  
selfe. But the true charitie of Christian men, should make  
the giftes giuen of God to every particular person, to be  
common, euen vnto all men. And in mine opinion it should  
be a great shame for vs men, that the grace of God which is  
giuen vnto vs, should not be made so vniuersall among vs,  
to every mans helpe and succour: as the gyfte of nature is  
made vniuersall amongst brute beastes (from one of them to  
another) as we by experience doo dayly see for our learning.  
And looke also what the societie and vniuersall helpe of the  
members belonging to the outward body, is to the body it  
selfe: euen so the same societie should be amongst all them  
(in their hearts and mindes) which be called and gathered  
together from many and diuers nations, and adioyned to  
the most holy felowship and flocke of Christ. For our visi-  
ble body, though it be one selfe same thing and substance:  
yet notwithstanding, it is compate and made of diuers and  
sundry members. And those same members haue not al one  
onely fundion or office appoynted to them selues: but the  
eye hath one office, the fete haue another, the belly & handes  
haue another: yet for all that, the eye dothe not onely guyde  
and looke to it selfe, but generally to the whole body: and the  
belly dothe not receiue and digest our refection vnto it selfe  
onely, but to the rest of all the members belonging to the  
body. Therefore now, as there is a mutuall societie and re-  
lieuing of diuers members one to another in our sensible  
bodies: euen so the diuers gifts of God amongst men, should  
be employed, the one to an others commoditie and profite.  
Furthermoze, as the most excellent members of the body  
(as these before named) do not despise their inferiours, as  
the fete and such like, but one of them louingly (by the gift  
of nature) helpeth one another, otherwise in procelle of time  
the

the whole substance of the body it selfe should perishe and come to naught: euen so, let euery man (whether he haue receiued an excellent gifte at the hands of God, or otherwise a gifte of lesse estimation) employ the same by all meanes possible, to the vse and commoditie of the whole body, which is the saythfull congregation of Iesus Chryst. For after we be once called and gathered together by sayth in the Gospel, and incozporate into the mysticall body of Chryst, which is our head: then are we all made as one spirituall body with him: Neither shoulde a true Chyristian man be any other thing else, than one member to another in one body. notwithstanding, as I spake befoze, the giftes of euery person be variable and sundry: not after their merites and deserts of working, but according to the merciful godnesse of God: which employeth his grace to euery creature, as his diuine maiestie knoweth to be most expedient. Wherefoze let no man magnifie him selfe with the gifte that God hath lente vnto him, but let the same vse it soberly and with chyristian discretion, to the comforte and commoditie of all men. Then, whether the gifte of God be to interprete sincerely the secretes of the holy Scriptures, according to the quantitie of his sayth (which onely thing, God looketh for, and not for other our merites and deseruings) let hym communicate it to the aduantage of others, with all simplicitie and humblenesse, and without all bayngloze or statelynesse of pride. And whether it be, that he may helpe to sustayne his poze and needy neighbours with his goodes and riches: let him employ the same to their necessities, with all gladnesse, mekenesse, and sobernesse. If he haue the gifte of knowledge and learning, let him not be scoznefull towards the vnlearned: but without all kinde of arrogancie, let him vse it vnto them, to their godly instruction and edifying. If he haue the gifte of exhortation, or to persnade men to leade an honest and a godly life, according to the Scriptures, let him execute the same with all diligence and godly loue. Either, whether he haue the gifte of worldly wealth, let him therewith succour all mankind: and let him shew him selfe frendly and beneficial

Howe to vse  
the giftes of  
God.

1. Cor. 14:  
Actes. 2.



## A Paraphrase vpon the

Eccle. 32.

Deut. 15.

unto all such as haue néede of his helpe: and let not this be done, to get thereby to him selfe baynegloziously the prayse of men: neither to that ende he shoulde hope thereby afterwardes to get aduantage or lucre, but let it onely be done to the prayse of God, and that with a bountifull and glad courage. Further, wherein so euer he be called, to haue rule and gouernemente ouer others, let not the honour and dignitie of the office make him insolent and haunte: but let it rather put him alwayes in remembraunce to be circumspecte in the same, and not execute his office to his owne singuler aduantage: but wholly for their sakes and causes, ouer whom he is appoynted to be in authoritie. Also, whether he be moued to helpe and succour the miserable and carefull people, let him not do it with any sad or sullen countenance (which may be an occasion that the man whom he so helpeth, be the rather dasht out of countenance, & therby his care much moze encreased, bicause he shal thinke that & helpe cometh not to him voluntarily & of glad god wil) but from an hart not perfectly charitable, & so rather hath his helpe for maner sake, or for an outward countenance to the world, than for godly dutie, or by the freedome of charitie. Again let him not in any case cast the god bede that he hath done in the teth of the poore, when he is so relæued: for surely that vice is far passing either al godly or manlike nature. We are not of god cast in the teth with his innumerable benefites bestowed daily vpon vs, but he alwayes & continually allureth vs to innocencie, by renewing his blessings bountifullly vpon vs, though we be altogether most vnworthy of them. Euen so, let euery christian man alwayes seeke oportunitie to helpe and profite others, but in any wise not to cast the in the teth of their wel doing: & that euery his benefite be disposed to his neighbor, as though he had yet neuer given him any thing at all: and that also to be done with a most louing heart, and godly charitie. Surely deare brethren, the goodnesse of men is now diuersly & many ways corrupted w<sup>th</sup> such kind of enozmities, although they haue appearance, outward countenance & shew of freddy beneuolence, gret benignitie & freedome. But god defend this from al you, & make your charity to be such, that ye may be

fre

fre ſe the comfoztleſſe ſpirit of roughneſſe, contempt, ſozget-  
fulneſſe, ſimulatio, hypocriſie, bainglozy, oz immoderate ſtreit-  
neſſe. You ſhal neuer do that thing which your corrupted liſſ  
ſtirreth you to do, & as is the common trade ſoz the moſt part a-  
mongſt men: but you ſhal only do that which vertue & perfecte  
charitie motioneth oz cōmandeth you to do, & in hating all cor-  
ruption & euil, you ſhal only adhere & cleue faſt vnto al honeſt &  
goodly things. Furthermoze, conſidering you be al brethren and  
heires togiſther with Chriſt, it is cōuenient y you altogether cal  
vpo one father ſoz your inheritance: to the which you be moſt  
happily appointed & predeſtinat of him: & to be alwayſ benigne  
& louing one of you to another in brotherly kindneſſe & charity.  
Among thoſe y be of this worlde, & ſeke the glozy therof, there is  
gret cōtention & ſtrife, which of the ſhuld be preferred and haue  
the vpper hand one of another: but do al you to y contrary. Let  
no man amongſt you liue to himſelfe in loytring, in idlenes, oz  
in any vngodly exerciſe: but let euery one enforce him ſelfe to  
wozke accordingly ſoz god, as in his honeſt vocation he is cal-  
led, & ſhal ſeme beſt vnto him. Neither be you made heauy and  
ſluggiſh, thzough y weakneſſe & infirmitie of your fleſh: but be  
liuely, quick, & ful of agilitie in y ſpirit of god: ſoz you haue now  
left of to dwell any moze in y earthy & lumpiſh affects of y fleſh,  
and haue alreby begun to take hold of y ſpirit, & to become new  
borne men, holy, diuine & ſpirituall. The fleſh is earthy, & hath  
his propertie to be heauy & vnluſty: but the ſpirit is properly  
inclined to be luſtie, quick, & liuely. Do not contend & vnlaſul-  
ly ſtrive againſt the temptations & chaunced euils of this life:  
but holily obey to the time, and conforme your ſelues to thoſe  
things y be preſent: that is to ſay, if there happē by any meanes  
any hurt oz diſcōmoditie vnto you: either do you put it away  
if you can without any further diſpleaſure: oz elſe waying the  
god wil of god (in ſuch behalf) towards you, ye patiently beare  
and ſuffer it, & that not diſcontentedly in your ſelues, ſoz that is  
the property of faithles mē, very weaklings in chriſt, vniſtaid  
in ſpirite, & of a desperat minde diſtruſſing god, but in all your  
aduerſities, hope ſoz your commodities to come, and take your  
afflictions merily, patiently, with al godly modeſty & god will.

Amos. 5.

2. Pet. 2.

Eccle 3. 1.

The fleſh.

The ſpirit.

ſp. 15.

And

## *A Paraphrase vpon the*

And although some wretched creatures shall therefore the  
sofer bere you: yet notwithstanding seeke not to aduenge  
your selues, neither yet runne to the helpe of men, as though  
ye were reiectes, forsaken of God, forgotten of him, or else  
that he were voyde of power to helpe your case: but conti-  
nually pray vnto him, and truste in his fatherly pzeuidence  
for your happie deliuerance. Also if any Christian men stand  
in neede of your godly relieuement, helpe them louingly,  
cherefully, quickly, and with all christian towardnesse of  
heart: not as men doe giue their wages to workemen and  
deseruers of the same (what soeuer it be that you haue and  
doe dispose) but as counting that to be common for all mens  
necessities. And let not this same benignitie be onely tied  
among your selues, but vnto all suche also as be farre from  
you, and dispearsed in diuers Regions. Harbour and enter-  
taine al such as shall come from far vnto you, and travellers  
(thzough necessitie) from countrey to countrey, least they  
shall (being Gods people) either miserably lacke the thing,  
that he hath by you pzovided for them: either that they be-  
ing enforced, thzough wante of your godly hospitalitie and  
comfozt, doe wander abzoade for succour, and so ioyne them  
selues to the vnbelauers, and become all one with them in  
their wicked pzoession and maners. Forcouer as it is moste  
conuenient for you to haue god and well occupied hands: so  
it shall also be conuenient for you to haue a well tempered  
and disposed tongue. All suche as shall hate and persecute  
you for Chzyskes sake and his woꝛde: it shall bee most come-  
ly for you, not to hate them agayne, or to reuenge your selues  
of them: but hartily to wish them well, to say well of them,  
to pray vnfaynedly for them, and dayly to blesse them, but  
in no wise to curse them. Agayne, all suche as you can not  
pzoofite, either with your counsell, god woꝛde, power, or sub-  
staunce: yet possesse towards them a pityfull & tender hart,  
with them alwayes well, and zealously pray for them. Let  
the friendship that is amongst you, be so sure, so vnfayned  
and perfect, that it may euen so generally haue force amongst  
you, and make all your chaunces (as well the sorrowfull as  
ioyfull)

Hebr. 13.

Philip. 2.

loofull) indifferent and common vnto you all, although in the  
worst part, and that with teares. Let one consent of the hart  
and minde, and one mutual affection, so be amongst you, that  
there may be made of you all, but only one together: that the  
same which happeneth vnto you (whether it be prosperous or  
to the contrary) may be seene to chaunce as well vnto all of  
you, as vnto one. Be not elated & puffed vp one of you against  
an other: but he that in worldly estimation is moste highe a-  
mongste you: let the same meekely and gently exhibite him  
selfe vnto all those, that be his inferiours or of baser state.  
Let none of you all stande in your owne conceits, or be vain-  
ly glorious in his owne sight: for he can neuer (as a godly mā)  
patiently suffer nor abide another man, that is of him selfe so  
corruptly giuen and affected. Also, if any man shall chance to  
speake euill of you, or giue you euill wordes to your face: doe  
not then heape checke vpon checke, ne taunt for taunt, slander  
for slander, wrong for wrong, either stroke for stroke (though  
the same be counted iustice among the Iewes:) but among  
the preceptors of Chryste, let it be a moste wicked thing, to doe  
one mischafe for an other. And that all such euill things which  
you woorthily disallow in an other man, flie from them, and vt-  
terly auoide them in your selfe. Striue to goe one before an  
other in well doing: and at al times so frame your contention  
(if there be any) that the godlinesse which shineth from you,  
may not only be pleasant vnto God himselfe, and peaceable  
to your owne consciences: but that the same may also of all  
men be approued for good, and that without the appearance of  
any offence to the weake, in that peradventure they may beare  
some similitude with them of euill. Also, so farre of let youre  
liues and conuersation be, from all corruption and bondage of  
sinne, that not only in Gods sight ye may be all free from the  
same: but also as muche as in you shall lie, to auoide all suspi-  
tion thereof from others: that the very euill men them selues,  
may haue none occasion to reprove you, or to speake euill a-  
gainst you. Which thing you shall easely perfoyme and bying  
to passe, if you shal be at peace with al men, as wel with them  
that be strangers from Chryst, as with them also that be al-

Prouerb. 3.  
Esay. 5.

Prouerb. 20.  
1. Pet. 3.

2. Cor 8.

## A Paraphrase vpon the

ready chrisſten, and profeſſe preſently the rules of Chriſte. And here muſte you alſo conſider, that perfect peace can not truly appeare, nor be well kept amongſt men, whereas euery man for euery trifle, ſeeketh occaſion to be aduenged of his neighbors. It is a Jewiſhe propertie to be reuenged one of an other: but all you, though at any time, you be inturiously prouoked or ſtirred thereunto uſuſly to reuenge: yet notwithstanding ye may not therfore ſwele nor purſue by iuſt cauſe, to worke your owne reuenge: but you muſt bear with offences, and qualifie with temperance, the affectes of your furie, ſo ſhall you that wayes beſt quiet your ſelues, ſhe we ſor the from you the duetie of chriſten patience, and thereby the better pleaſe both God and man, then by reuenge to offende them bothe. For if at any time throughte your godly patience, you ſhall qualifie the outrage or furie of men, you ſhall ſtirre them thereby to haue ſome remorſe, to ſeele in them ſelues the true touch of repentance, they will the more gladly ioyne with you, you ſhall happely winne them vnto you, and that by the grace of God, in your good example, beſt approued & moſte excellent worke. But if the ſame thus mildly dealt withall, ſhall yet ſtil continue in his furie, without due regarde of your heauenly vertue: then doubt you not, but the iuſt God, which beholdeth his vncharitable & ſtubburne harte, will (at time conuenient) moſte ſharply chaſtiſe him for it. Wherefore, refraine you your anger againſt him, and commit him contentedly vnto the ſame iudge, which hath authoritie, wil and power, ſharply to reuenge and puniſh euery mannes fault: for he hath the ſerroz of vengeance in his owne hande, and reſerueth the uſe thereof to be diſpoſed in time to the wicked, as appeareth in the Booke of Deuteronomie, where he ſayeth: Vengeance is mine, and I will rewarde. Fea verily, ſo muche you ſhould abſtaine from doing hurt to an other man, y though you haue already receiued diſpleaſure at his handes: yet you ſhould charitably requite the ſame, with ſome frendly benefite and good turne. If your enimie ſhall hunger, releue him charitably with ſome meate. If he ſhall thirſte, geue him alſo ſome drinke. Neither is there any mannes nature ſo ſtubborne, ſo

To reuenge is  
the propertie  
of Iewes.

The way to  
true peace as  
beſt, becometh  
a chriſtian.

Deut. 32.

Proverb. 25.



ruffical and rude, or so farre of from all kind of humanitie, but that in time it may easily be mollified throughe patient sufferance, meekenesse and gentlenesse. And for as much as we see, that all kindes of vnreasonable and wilde beastes, are made tame and gentle, through the softnesse, gentle intreatie & mild handling of reasonable men: then howe muche more may the reasonable man him selfe be made tame, colde, tractable and gentle, with the wisdom, charitie, pacience, temperance and modestie of an other man.

The which, after he shall once finde by p[ro]ofe, and be touched with the experience of suche excellent graces and rare giftes of godlinesse, then will he begin to examine him selfe, to repent him, to shew him selfe ashamed, and to be greatly agræued with suche his forgetfulnesse, very rudenesse, barbarousnesse, impacience, or most wilfull madnesse. And being thus overcome, with your louing, tractable, and charitable demeanour: he shall vertuously be inflamed, maruellously changed, made a new man, & mightily stirred through grace, euen with the same christen loue, to loue againe most hartily. And by this god and godly meane, may al disorders, contentions, controuersies and vncharitable strifes, be brought to godly vnitie and peace: whereas contrarywise, in reuenging euil for euil, and doing one mischæse for an other, there can neuer be christen conoord, nor the continuance of Gods grace among such, but the continuance of his furie to vexe them, and the terror alwayes of his iustice to their condemnation. As it is a righte noble and vertuous thing, to be a forerunner in strife and contention, for the exercise of Christian charitie, and other godly things: so, of all other it is moste noble and honourable, to be a p[re]uailer and ouercommer of all others therein. But to enter into contention about things that be naught, vaine and vicious, it is of all other things, moste reprochfull: lothsome, and filthie, for the vse of any faithfull and true christian man. Yea, so farre off it is from humanitie, or from the vse of vertue and honestie, that the very heathen which know not God, doe graunt and confesse the same.

Charitie, temperance, and modesty, noble vertues in a christian for the conuersion of others vnto Christ.

Christian contention.

Vaine contentio

But

## A Paraphrase vpon the

The christian  
in the excellen-  
cie of calling  
ought to excel  
all others in  
vertue

The christians  
warned to be-  
ware least thei  
be compassed  
and trained  
from the truth  
by the crafty  
wylines of the  
wicked.

But vnto al you (in the excellencie of your state and profes-  
sion aboue others) it shal properly appertain, to excel in your  
vertue, the wicked conuersation of others: with your soft, ge-  
tle, and amiable spéeche, to counteruaile them in their backbi-  
tings, depzauations and slaunderings: with your mildenesse  
and chrysten pacience, their outrage, impacience & madnesse:  
and with your gentle forbearing and suffering, their cruell  
and shamelesse iniuries. And all this notwithstanding, you  
must diligently beware, least the wicked in their craftie wol-  
linesse compasse you not about, with the sugred sleightes and  
suttleties, of their inward and secrete malice, and so trade you  
from the true trade of rightuousnesse, & to be folowers of them  
in their wickednesse: but be watchfull ouer your selues, and  
laboure diligently, not only to byholde your owne state, and  
to stand therein, but to compasse also such in their wickednesse,  
and to trauaile by all meanes possible, to ouercome them and  
drawe them vnto you, thzough the ouerflowing of godlynesse  
in you.

### The. xiiij. Chapter.

The obedience of men vnto their rulers, Loue  
fulfilleth the lawe, It is novve no time to  
follovve the vvorkes of darkenesse.



Wherfoze considering the publike weal  
and state of al this woꝛld, is alwayes by-  
holden by common order and authozitie,  
without which the state of mankind shuld  
be moſte miserable: I woulde not that the  
same shoulde be of you at any time, or by  
any meanes diſturbed: but that you shuld  
moſt willingly way your owne commoditie thereby, & yelde  
moſt wiſely to the ordinance therof. Wherfoze, let every one  
of you without exception, of what eſtate, degre: or calling ſo  
euer he be, ſubmit him ſelfe with all humbleneſſe, to the lawe  
and authozitie of the higher powers, which beare in them the  
figures

figure and similitude of God: and also to all other rulers and magistrates sent of them: who in the excellencie of their authoritie, haue in their hands the sword of iustice (the vertue & power of God) bothe for the praise or punishment, of honest and euil doers. Wherfore, he that disobediently, in the error of conceit or wilfull ignorance, resisteth the power of the Prince or magistrate (whether he be beleuer or infidell) the same resisteth God himselfe, which appoynted them to that most high dignitie and office: and whose person (here on earth) they most truly represent. For, like as the shadow of Moses law came of God him self, and to be embraced of al the Iewes, that possessed the lawe, which at any time mighte not of them for any certaine space be reiected, but to be then obeyed with all reuerent submission: euen so, euery legall iustice & princely authoritie amongst men, is giuen of God himself, that we being called to the state of subiection, shuld all for a time most humbly and in Gods feare obey the same: In as much, as it is the conservation of our publike order: which shoulde of all men moste worthily be esteemed, beloued, tendred, & by al possible meanes provided for. For euen as God, would there shoulde be in oure naturall bodies (as is before said) an order obserued amongst the members thereof: euen so he would that the publike weale which standeth of diuers members, of some better, some worse, some mightie and highe in power, and some moze base and inferior, shoulde be alwayes preserved of those same members, euen by a mutnall order & most louely consent amongst them selues. And truly, this same order of it selfe, besides the appoyntment of God, is a very perfecte, naturall, & godly order, although of the wicked it be oftentimes shaken against nature, & spurned at by moste cursed rebellion. For which cause sake, all they that in such wise do so unkindely against God and nature, here, and disturbe it, they disturbe not only the high state or royall dignitie of man here on earth, but the magnificent power & great maiestie of the moste high and mightie God of heauen. And surely, as the offence therein, is committed against God and nature, is most grieuous, horrible, and insufferable in his sight: so the terror of his iustice hangeth worthily ouer them, and hastneth vnto them the shortning of their dayes, the curse

Sapi. 6.  
1. Pet. 2.

1. Pet. 2.

To rebell against authoritie, is also to rebell against God him selfe by whole iustice they shall be cotounded.

## A Paraphrase vpon the

cursell of the people, & the iudgement of God to their iust damnation. But if y<sup>e</sup> will be free from such displeasure of God, laid iustly vpon thee by the hands of his magistrate, & not be made subiect to his correction: the do not think (thorough stubbornnes and disobedience) to come vnto it: but rather w<sup>th</sup> the hart of inuocacie, true obedience & a godly life to eschue it. For persuade w<sup>th</sup> thy self, that thy magistrate in the mightinesse of his princely power & maiestie, hath no such force ouer wel doers, but vpon the wicked, rebellious & disobedient sinners, his iustice is duely to be exercised. Liue thou wel therfore in the vocation wherein God hath called thee, & persuade thy selfe of assurance, that the law shal not craue sharp iustice against thee, nether shalt thou feele iust cause in thy self, to feare the sword of the magistrate, but to reioyce in his power, and to liue vnder him as a louing subiect, with godly reuerence, and peace of conscience: For thy knowne conuersation in rightuousnesse, enforceth the lawe to esteeme well of thee, & to further vnto authoritie thy due commendation and praise: in as much as it truly promoueth thee not to be any offender, but a right honest, obedient, quiet, & ciuill subiect. Therfore, as the magistrate is appointed of God, & the instrument of his mightie hand to punish the offender: eue so of him he is ordained to giue comendation to the godly and vertuous liner. Thus you hear how free that man is from the law, and how friendly it dealeth for him, that is of god behauior, and leadeth an vpright and godly life. Now for as much then, as the publike order in a common wealth, cannot remain in his vprightnesse & integritie, vnlesse the magistrates thereof that are in authoritie, be had in due estimation & honoz. It foloweth therfore, that euery of you do submit your selues vnto them for necessities sake: and not only for that, but also for very conscience sake: yea though none occasion at al be giue to stand in feare of them. Which conscience secretly witnesseth vnto euery man, that the thing which amongst men, is of god appointed to be obserued & kept, ought to be honozed, & had in al estimation & reuerence w<sup>th</sup> them. And the magistrates themselves, because they bear y<sup>e</sup> charge of the publike weale (which equally appertaineth vnto al men:) it is conuenient, euen for the same cause, y<sup>e</sup> they haue duly paid vnto them, their custom & tribute. Of which, though peraduenture some of them be wicked

The sword of the magistrate is due only vnto rebelles and wicked offenders.

The necessitie of obedience towards the magistrate by the testimony of the true conscience.

Math. 17. 22.

ked & ungodly: yet notwithstanding, because they are ministers of the publike iustice (which is God him self) they must be counted gods ministers: for they only do execute his office, in that they be ministers of such things as they be appointed of God him selfe to do. Wherefore, if the magistrates shal forbid any thing to be don, that is not lawfull and right, obey most gladly vnto them: namely, seeing you should of your selues do the same, not by compulsion or feare, but most willingly for conscience sake. Howbeit, if the same to the contrary shall prescribe such things to their subiects, as be ungodly and disagreeable to the scriptures: then also, by the bonde of your consciences, you ought rather yeld your obedience vnto god, than vnto them. Again, if at any time they shal be occasioned, to demand any payment of your worldly substance (the paying of which, if it be not preiudicial to the law of God & religion) there is no reason, why ye shuld stay or withhold your liberalities from them, or by such & the like stubbornesse, to bring their iust rigor vpon your neckes. May therfore to eche of them what they do demand, euen as their speciall dutie or due bet. Christe him selfe, that was not subiect, nor at commandement to any magistrate, payed vnto Cesar his custome: not that he oughte it vnto him, but onely because he would not offende him, or else some to giue occasion of any contradiction in the publike weales; forseeing alwayes in such wise to be done, as therby the proceedings of the gospell be not hindzed. Do not you therefore commit that thing, whereby the magistrates shuld be defrauded of their duties: but if they demand tribute, pay it vnto them: and if they demand custome, pay also vnto them: further, if they demand reuerence of you (which if you shal deny, you shal driue them to thinke euil of you, & that you haue their authoritie in contempt:) yeld the same also vnto them: and if they desire to be honored of you (considering their great power and dignitie) honor them with all humble submission and lowlinesse. All which, if they (through the grace of God) doe byrightly deale in their holy functions, worthy they laud and commendation: then the honor that is done vnto them, is done worthily vnto God him selfe.

But contrarywise, if they shall abuse the excellencie of their state, (as men corruptly following their owne sinfull lustes, and regarding not the vtilitie of the people:) then the honour that is done, is done only to the magistrate, eschuing all byprozes, beea-

Obedience to christiā duties.

In the (chewing of euill, God before mā is to be obeyed

The obedience of Christ hym selfe vnto authoritie.

In geuing honour to the prince God himselfe is honored.



## A Paraphrase vpon the

king no peace, but to keepe an order with humblenesse in all their publike weales. To conclude therefore, conform your selues, as well to the common tranquillitie of the publike affaires, as also to serue the expectation of the magistrates: that herein (in any wise) there may not be once found in you any offence at all. Also, among your selues haue this in remembrance, that ye make neither challenge nor payment of any custome, tribute or other earthy taxing, one of an other: but only of mutuall and brotherly charitie, & to lead your liues in unitie. Which also, that of right & by order is to be done amongst you, let it be of that perfection and Christen vehemencie, that there be no delay towards any person, which should lawfully require it, and to auoid an extremitie of his condition, that after off demands may chace to fall. To the magistrates, when you haue payed that, which they haue taxed vpon you, then are you free for the time, and no longer debtors in that behalf vnto them. But although, though your godly charitie, you haue thus fully satisfied all men to their lawfull requests: yet it doth neuer satisfie it selfe, but alwayes laboureth & studieth to beare benefite vpon benefite vnto euery man. Therefore, before all other things, embrace and keepe still amongst you, that noble vertue charitie: which in it selfe fulfilleth most amplie, all the whole law. For whatsoeuer be, that in pure & christen charitie loneth his neighbor, hath in him selfe the very summe of Moses law, & pleaseth God most singularly. But if charitie be alwayes, the obseruation of many lawes sufficeth not, though the number of them be infinite. Again, if it beare sway and raigne amongst you, there neede none other lawes at all: in as much as this only vertue of charitie, setteth saythe vnto our perfect knowledge, the full essence, that the whole commandments requireth of vs. The law of Moses forbiddeth adultery, manslaughter, theft, false witness, conuicting of another mans goods, blurie, with many such like: but the whole summe of all these, is briefly comprehended in this commandment of charitie. Thou shalt loue thy neighbor as thy selfe. Charitie to his power seeketh for the profite of all men, whether they be good or euill, and not to hurt any man. Therefore, to what purpose, doeth it serue to prohibite that you doe no hurt, this

Gala 6.  
1. Timo. 1.

Exod 20.  
Deut. 5.

Leuit. 19.  
Math. 22.

1. Corin. 13.

ways as that waye, like the nature of charitie is to hurt no man, what greater he bee Can he that loneth kill: will he that loneth his neighbour as him selfe, sake to defile his neighbours wife: will he robbe and spoyle his neighbour of his goods, that is ready to helpe and succour him with his owne goods will he beare false witnesse to the hurte of his neighbour, that vpon his owne perill will saue and defende hym: will he set forth his riches vnto blis, which thinketh the whole summe of his goodes to be common for others necessities: will he couet another mans losse or misfortune, to whom he wisheth as well as to him selfe: **W** can he with will venge any man, for whō Chryst dyed, if he vnfaignedly loue Chryst and him? It is very true therefore, that charitie it selfe is the summe of the whole lawe. By charitie we all learne what to folowe, and what to eschue and put away from vs. To the loue of which, euen the very nature and condition of the time enforceth vs: that is to say, that in taking vpon vs true repentance and amendement of our liues, we awake euen from the sleepe of darkenesse and death, the error of our olde liues. The night season (in the darkenesse thereof) seemeth to giue libertie of offence, because of his owne condition it is shamelesse and darke: for in the darkenesse of the night all such as in the vnclennesse of their hearts are inclined to whoredome and wantonnesse, giue them selues then to fulfill their filthy luste: yet notwithstanding, as soone as daylighte appeareth, they leane off their sinfull workes of darkenesse, and do decke or fashion them selues agayne to the open shew and face of the world. **A**ll herein, being thus in the brightnesse of the day, made agayne as new men, they shew them selues abroade, and are become of filthy wantons, chaste and cleane persons: of honourable, sober men: of sedicious felowes, quiet men: and of stouthfull and limply lubbocks, liuely, quicke, and cherefull men. For which cause, according to the time, we must holily apply and frame our liues: which, if we in deede shall rightly vse, we shall shew the more loyfully account vpon our saluation, and to be more content at hand into vs, than in the dayes of Moyses:

Charitie what it woorketh.

To the loue of charitie the condition of the time present should mightily enforce vs

Collos. 3.

**W**hy.

although

## A Paraphrase vpon the

although we then belaued it to be very nigh vnto vs. The night of our olde life is gone & past, and the clere day is euen at hande, which shall make open and manifest all the mosse deepe and darke secrets that lye mosse rouetly hidde. Let vs now therefore in the bright day of Gods grace shining presently vpon vs, mosse happily embrace it, and conforme our selues to the clerenesse of that heauenly light, casting away from vs al our deadely, darke & nightly maners: wherof in the sayze light of the day we may be all ashamed. And if it be a godly maner, that as soone as the light of the day appeareth, we gladly yeld to the time, and euery of vs decke our bodies with moze comely apparell, that in the sight of men we may appeare moze decent & seemely: then much rather at the coming of the clere light of the Gospell, we should adourne and garnish our soules with the most seemely & beautiful besture of vertue. And he that thus woorthily walketh in this true light of life, let him not dreyne at any time the sighte of God, who euer and in all places beholdeth our doings. And so let vs altogether in this woold dispose our liues, that it may evidently appeare befoze the face of God, befoze all his holy angels, and vnto all other his creatures, that we haue clere cast from vs the obscuritie and darkenesse of our liues, and to walke honestly in the clere light it self: not abusing the time in eating & drinking, in chambering & wantonnesse, neither in strife & enuying, or vnchristenly contending among your selues: with al which vices & suche like, you haue heretofore ben most filthily spotted and soyled, walking in the darknesse of your olde liues. But now at this time, seeing you be altogether vnited vnto christ by baptisme, take him vpon your backs, garnish your selues with him: yea, let him shine in you, throzgh your holy conuersation all your life long: whose name already you haue almost holily professed, and vowed to sanctifie in the ways of righteousness. Expresse him therefore in the beauty of holynesse, whō you haue digested into your hearts by faith. He is chastity, he is peace, he is faithful, he is meke, he is charity, and so forth. And this is the very besture of al comelines that best becometh you to weare in the clere light of the Gospell.

Against

Loc. 21.

1. Corin. 6.  
Ephes. 5.  
Iaco. 3

How we be apparelled in putting on christ.

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Agayne all suche things which heretofore you haue abused in voluptuositie & pleasure, superfluously, chargeably, very vaine-ly & most vnseemely with gret deformitie to your shames: the same vse you now, only according to the necessitie of your bodies (remembryng alwayes the vertue of temperance) and to be bountifullly liberall vnto the poore. Those things also which heretofore you haue dispended corruptly & filthily in your sensualities & wicked lustes: the same frō henceforth vse you, according to the moderate proportion of nature. The body is to be fed & only noylished vp, to the end it shold liue: and not to be pamperd & pickled vp, to the prouocation of sin & wantonnes. And so let your apparell, your meates & drinks, be thankfullie receiued at the hands of god: that as they may be a means (with comelynesse) to coner your bodies, and to qualifie your hunger & thirst: so they may also be none occasiō of prouocation to lasciuiousnesse, pride and vaine filthy pleasure.

Gala. 5.

1. Pet. 2.

The. xiiij. Chapter.

The weake ought not to be despised. No man should offende anothers conscience. Agayne, for outwarde things no man should condemne his brother.

Indifferent that is to saye, neither good nor bad of themselves: neither yet furthering nor hindering any man to his saluation of their owne proper nature: but only there may be wrought by them either good or bad, according to the intent and purpose of the vser and occupier of them.

**M**oreouer, although the vse and occupying of all suche necessities as appertayne to mans body be indifferent, and without scrupulositie of question, with all those that be earnestly stayed in their faith towards Iesus Christ, so that they vse the same (as I haue before) for the onely vse of necessitie, and not for lust and pleasure: yet this notwithstanding, if there bee any man in your meetings together or companies, that is a Iewe bozne, which by reason of long custome, olde traditions and fourme of lyfe, is giuen the moze to superstition, neither hath as yet such perfect faith growed in him, that he dare put away from him all the obseruances of the olde law: the same is not forthwith to be released and had in despise among you: but he is rather mildely

to be

## A Paraphrase vpon the

to be assured and bidden forwards of you, untill such time as he may increase in Christ, and come with ioyfulness to the perfection of his sayth. All which thing shall be done much more easily and profitably, through your friendly benediction and gentle entreatie, than by roughnesse, contentious and bawling disputations. For you may not (in such manner of men) take all things in the worst parte: if it may possibly be done with more easinesse, and without the committing of a greater vice. And to the end, that peace and concord may be alwayes continued amongst you, many things are to be dissimuled, and (as though it were) not to be espied. Many things are to be borne withall, & many things againe to be lovingly interpretate, though they be not yet worthy thereof. Verily, this same order of lenitie and mildenesse of harte, maketh much to the obtaining of mutuall peace, and semblable lining amongst men. Christian peace and unitie can neuer be stable and of continuance amongst men, and many in company, excepte that of many, one of them will interchaungeably submit him selfe to the verditte and sentence of another: and so to suffer, that there may be a mutuall consente and unitie of minde among them. For he that is free and voyde of all superstition, thinketh that it is lawfull for him to eate indifferently and without choyce of all kinde of meate: inasmuche as he respecteth herein nothing else, but onely the necessitie of his body. But he that is more weake in his conscience, and not yet free from superstition, contenteth him selfe with hearbes and costes, because he dare not attempte the eating of flesh, or fowl: eyther for that it is forbidden by the lawe of the Iewes, or else because the same (at some tyme) was offered vnto Idoles. For it was forbidden that any such thing shoulde be eaten, that was offered vnto them. Howbeit you shoulde not in such wise be affectionate to these things, that for the loue of them you break at any time such concord and christian unitie as ought to be alwayes amongst you. And he that is strong in Christ, and eateth of all things that cometh to hande, as the same ought in such sort to vse his gifte and strength, that

What charitie  
willeth for the  
upholding of  
peace.

The let to chri-  
stian peace.

Freedom from  
superstition.

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perstition.

Strong in  
Christ.



that by reason thereof he do not despise him that is more inferiour and weake than him selfe: euen so he also that is weake in Chryst, and bleseth abstinence from certayne kinds of meates, ought in no wise to iudge and condemne him that eateth indifferently of all things. And in this case the strong man in Chryst ought to beare with the weake, and not descaunte to muche vpon his faulte, but mooste gently after this maner to consider of it, saying: This errour yet remaineth in this our brother, from the auncient custome of the old life, which at the first time will not be rooted out of his hart: but by little and little, through Gods grace and our good usage towards him, it will mooste happily vanish away. And alwayes the more also that the truth is shewed vnto him, the more will his superstition decrease and vanish to nought. Euen so likewise, let the scrupulous fellow, when he shal see another man, to eate of all sorts of meate, according to the strength of his sayth, let him consider the matter on this fashion, saying to him selfe: It skilleth me nothing at all what this man doth, but reason also would, that I be of an honest iudgement towards him: in as much as God him selfe hath made him one of his owne children, by whose onely pꝛouidence he liueth, and whom only he offendeth, if he do amisse in al such things as be not euill of them selues: for saying it is a great pride to disdaigne the superstition of the weake, and of him that ignorantly erreth: how muche more pride shall it then be, for the weake man in his sayth, and for him which lacketh the vse of perfect knowledge, to iudge & condemne the man, that (in Gods sight) is more perfecte than him selfe: May not a man say well vnto suche a fellow: Hey, what meanest thou to iudge and condemne another mans seruant: that nothing appertayneth vnto thee: for all men hath belonging vnto them one onely lord, which is Iesus Chryst: to whom euery man standeth, if in his sayth he be strong: and to whom also he falleth, if he offende in these things, as thou suspectest him to do. Yet he shall not fall, by occasion of these tryling things, but shall be rather established and made stronger by them, in the perfection of his sayth: for his Lorde and onely

A Godly consideration of those that be strong in christe towards suche as are yet but weake in him.

The consideration of the scrupulouse and weake towards suche as be strong in Christ.

1ico. 4.

## A Paraphrase vpon the

Labour is of sufficient mighte and powder, to fortifie and by-  
 holde bys owne seruante from stumbling. Neither will  
 his Lord take it for any stumbling at all, to myse herein,  
 because he saith that bys saythe and conscience doe keepe him  
 quiete and safe from all the daungers thereof. And euen  
 thus, as it is here spoken of the choise of meates, that en-  
 ter into a mans body: so lykewise it is to be vnderstanded,  
 of the obseruation of Holy dayes, and feastes of the newe  
 Spone, with all other suche Ceremonies: which are onely  
 to be suffered for the weaklings sake, or else for no cause at  
 all. For to obserue them amongst men that are perfecte, it  
 is greatly repugning the will of God and the holy Gospell.  
 Also the weake man in his sayth, maketh difference betwixt  
 day and day, as though one day were holy, and another un-  
 holy: and that it is lawfull to eate that thing vpon one day,  
 which may not be eaten vppon another day. But contrary,  
 he that is strong and sounde in his sayth, taketh vnto hym  
 selfe all dayes indifferently, and iudgeth the whole tyme of  
 his life, to be consecrate and appoynted altogether to godly-  
 nesse and true Religion. For the disputation or questioning  
 about these matters, let not the Christian conoord be broken  
 amongst you in any case: but let every man (for the tyme)  
 follow his owne iudgement, and not condemne any other  
 mans opinion: inasmuche as either of the parties may be  
 without offence: & in either of them a time of perfection may  
 be seene, to grow to true vnderstanding and godlynesse. But  
 that man which iudgeth to him selfe, that all days alike be ho-  
 ly, and are dedicate to all godly blessing, he iudgeth aright vnto  
 the Lord: neither is it material vnto the, how much it is that  
 he iudgeth. Also he that maketh difference of dayes, if he doe  
 erre therein, he erreth vnto his Lord, and it maketh no matter  
 at all vnto the. Further, he that without scrupulositie eateth  
 of all kinds of meates, the same also eateth for the Lords plea-  
 sure: inasmuche as he therfore giueth thanks vnto him, tho-  
 rough whose onely benefits he eateth, and through whose  
 gracious benignitie all things are created for the vse of man-  
 kind. Againe, he that abstaineth fro sunny meates by reason  
 of

The weake in  
faith.

Strong in faith

Coloss. 2.

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of his weaknes, he abstaineth for the lordes pleasure, & this is nothing materiall vnto the, considering, that though he eate but herbes & rootes, yet notwithstanding, he yeldeth his hartie thanks vnto h<sup>e</sup> lord, euen as thou thy self also doest vnto him. Well herin, if God shall allow and accept his thanks, what hast thou then to do with him for it? The cause of this matter is not one, but the matter it selfe is one, and the minde is one, and the Lord also is one. This man is thankfull to God for his bountifull goodnesse, hauing libertie by him to eate what him list, and that because the law of the Gospell maketh rather a difference and choysse of our minds, than it dothe of meats. And another man thanketh him for his frugality and temperaunce in meates: considering that by occasion of his weaknes in this behalfe, eschueeth sursetting & vnnatural contagion, & by reason hereof, keepeth also him selfe within the limites of chastitie. In suche things we be all of like affecte: neither ought we for the vpholding of our fantasticall opinions in these poynts, be therfore at variaunce with our brother, or one chistian man with another. It shal be sufficient vnto either partie to be contented, if god him selfe do allow the thing, vnto whom onely appertayneth the moste true and iuste iudgemente. For the thing it selfe is indifferente and to bee bozne withall, according to the condition of tyme. One Chistian man hath no further to do with another, but onely to profite one another. Neither dothe any man liue his owne seruaunte, or properly to him selfe, considering we be all seruauntes to the Lord, which hath bought vs from vyce to godlynesse, and from death vnto lyfe. Therefore, there is no man, that either liueth or dyeth his owne seruaunte, but the seruaunte of another maister, whych hath the power ouer him, euen bothe for lyfe and death. Thus then, if the seruaunt liue, he liueth not for his owne pleasure and honour, but onely for the Lords honour, or otherwise for his dishonour. Which, if he dye, he doth it also to fulfill the wil of the Lord. Therefore, whether he liue or dye, if the Lordes will therein be done, it cometh of him selfe, and not of the, neither will he therefore challenge any thing at thy hand.

The whole  
duty of chri-  
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towards ano-  
ther.

## A Paraphrase vpon the

How shamefull a thyng then shall it be, for one seruante to be comptroller of another seruante, which is selowe seruante with him in the seruice of God: if he to whom the seruyce is done, be sufficiently therewith contented. And there is no bondeman amongst men, so muche bounde vnto his maister, as we being all seruantes, are bounde to our maister Chryst: which hath bought vs and redeemed vs, not with silver nor golde, but onely with his most pzeious blood. Wherefore, if we fall, we fall vnto him: and if we stand, we stand vnto him. Agayne, if we liue, we liue to him: and if we dye, we dye vnto him. All other bonde men do cease to be any more bounde to their Lordes and Mayster, after they be once dead: but all we that haue Chryst to our Lord, be in such case with him, that whether we liue, or whether we dye, we be alwayes his: for whose sake all things do liue and haue their being. For Chryst hath anthozitie, not onely vpon them that be alyue, but also vpon them that be deade: inasmuche as he employeth bothe his life and deathe for our saluation. For thy sake he was made man, and for thy loue he once dyed: and the same rose agayne from his death vnto lyfe, to the ende he shoulde be Lord, bothe of the quicke and of the deade. If we liue vnto godlynesse, we may thanke hym for it: if we be deade to our byces, we may refer it to his only godnesse: he is the Lord, and he is the Iudge. And why then shoulde one seruant take anthozitie vpon him agaynst another, soasmuch as the thing onely appertayneth vnto the lord. Whon that art superstitious, how varest thou be so bold to iudge him that is stronger than thou thy self: which eateth without any questioe of al kind of meate and beth al daies alike in the seruice of god: or else, thou that art strong, why varest thou haue thy brother in contempt that is weaker than thou thy selfe: as though a man woulde say, that thou shewest thy selfe rather his Lord, than selowe seruant with him? No what end both either this or that man take vpon him the conue of the Lord, & prometh the iudgements of God, which shall be onely at the last day, at the glorious appearaunce of Iesus Chryst. Wherefore, one man may

A. C. 2.  
Philip. 2.

not

not iudge an other, but one must helpe and instruct an other, in the most holy and perfect state of religion. For Christ; that is Rede unto vs all, will giue iudgement vpon all, at what time hee shall all stand before his Tribunal seate: By whose sentence, either we shall be saued or else condemned: which only knoweth the most deep secretes of all our hearts. Therefore, in all the meane time, let not one man condemn an other; for God hath reserved that onely pointe vnto him selfe: as he testifieth by the Prophet Esayas: I liue (sayth he) and vnto me shall every knee be bowed, and every tongue shall then confesse and acknowledge God. For which cause, let every man (I say) in the meane season (during this present life) reckon with him selfe, how to make an accountes for the state of his owne life, and not one man to iudge an other at naught. But if we shall iudge any thing at all, let vs then rather iudge howe one of vs may helpe and succoure an other: and howe we may haue line in this transitorie life, that we may giue none occasion of euill or filthy liuing, and so one to offend an other. Let vs helpe to lift vp the weake, and not altogether to throw him downe. And let vs saue by the smokie flaxe, and not utterly quench it out. The manner of authoritie and dignitie requireth, that the learned man do obey vnto the ignorant: not to the end he should consent vnto his erreure or offence, but that he might by little and little amende him, or else at the leaste wise he should not muche offend him by the roughnesse or boytroulesse of his language. For taking example of my selfe: Moses in time past, appoynted out certen kindes of meates as vncleane, which he properly called common: the which to eate, it was not lawfull to any man. And some he appoynted out as cleane, which all men might lawfully eate. Wherebeit, I am nowe well assured, throwe the spirite of God (which will that the carnall lawe of Moses be utterly abolished) that there is nothing vncleane of his owne nature, neither is there respectes of meates among the faithfull. Therefore, if ther be any thing vncleane, the same is vncleane onely vnto him, which thinketh it so to be: that is to say, to the weak and superstitious it is vncleane: but to the strong and

Gala. 6.

Esay. 46.  
Philip. 2.

Math. 23.  
1. Corin. 5.

1. Corin. 8.



perfect in Christ, there is nothing uncleane, but althings be  
 cleane, yet for al that, it shalbe very expedient, sometime to ab-  
 stain from that thing, which of his owne nature is cleane: not  
 because the law of Moses so commaundeth it, but because your  
 therly charitie so requireth it: which only thing, is among chris-  
 ten men chafely to be respected. Wherefore, if thy brother  
 hart be perplexed & hurt through the occasion of thy meat (which  
 thou shouldest as wel loue as thine owne self:) then thou liuest  
 only for thine owne pleasure, and not also to helpe an other.  
 Neither hast thou regarde to any christen charitie, if thou dis-  
 daine to beare w<sup>th</sup> thy brother, in so smal a matter as thy meat  
 is, what great matter is it I pray the, if for a little space, thou  
 abstainest from thy meat, that is lawfull to be eaten: to the end  
 thou mayst thereby helpe to refoorme thy brother in his weaknes:  
 which otherwise through thy meate, he is most like in deede to  
 stumble: Let not thy brother be of so small estimation with thee  
 (though he be but weake and ignozant) that thou wilt suffer  
 him to die, or else stumble by meanes of thy meate, for whose  
 sake, Christ him selfe vouchesafe to suffer his death and pas-  
 sion: Which, seeing he was of so great estimation with Christ  
 him selfe (whom also thou most dearly louest) then shouldest  
 thou for his sake, not so lightly regarde him, but loue him as  
 gaine, for thou art his brother: neither mayst thou think it suf-  
 ficient enough, if the thing be right which thou doest: but thou  
 must also haue good respect, that the same thing which is right  
 of it selfe, be not in such maner ordered, that it cary therewith  
 any suspicion of euill: neither the thing which is good to thee,  
 be turned to the preiudice of another man. But specially I ex-  
 hort you, that there be not perceiued amongst you, any fanta-  
 stical or contentious opinions: namely about meates & drinks,  
 or for other the like trifling things: for like as in the world to  
 come (in the kingdome of God) there shalbe neither meat nor  
 drinke (which bothe at this present time, we haue by the ap-  
 pointment of God, to the relieuement and succoring of al ma-  
 kind:) euen so likewise the doctrine of the gospel, and a perfect  
 life in Christ, standeth not in the choise of meates, neither yet  
 in the difference of drinks: which (to say the truth) are of none  
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# Epistle to the Romanes. 64

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effed to a godly living: but such things, are rather to be had in  
consideration here amongst vs, which from hence may be car-  
ried to the celestiall world. And what things be they: verily,  
righteousnesse, peace, and ioy. Which come not vnto vs by  
the obseruation of meates and drinikes, but by the holy ghoſt  
him self. The disceptation or disputing about meates, engen-  
deth hatred and dissention: it engendeth sorrow: it engendeth  
offence, & occasioneth much quarelling. But the vertue of the  
holy ghoſt, in stead of dissention, engendeth peace: for sorrow,  
ioyfulness: and for offence and iniurie, charitie and Christi-  
an mekenesse. For as it is the office of iustice, not to will hurt to  
any body: euen so, it is the office also of peace, not to contende  
with any man: and such is also the office of charitie, not to dis-  
quiet by any meanes, any one creature: These be in deede spi-  
rituall and heauenly actions: toherwith, as God at all times  
is most highly pleased: so are they amongst god men comen-  
ded, and daily practised: as also auoiding thorough obsequie and  
such godly disposition, both the suspicion & al occasiōs of euil.  
They serue vainly the fleshe, which wonder and bzaule about  
meats and days, and lead fondly their liues in the disputation  
of them. But they serue Christ in spirite, which do not defend  
their owne opinions and doedes for the best: but thorough cha-  
ritie meekely obey vnto others, & are made for all things to al  
men, that vnto godlinesse they may win al men: and do also in  
such maner temper them selues, that they may please & agree  
with all men. All we therfore that are spirituall, setting apart  
al vaine disputations, let vs follow those things that make for  
peace, concord, mutuall loue and charitie: that thereby we may  
the better be framed, one of vs to succor an other, & in no wise  
to giue occasion of offence: for such is our calling, and the very  
perfect rule of our Christen profession. Thou therefore, vnto  
whom God hath giuen strenght & the lively gift of faith, do not  
so offend, y for thy meat sake, the work of God be destroyed:  
but let rather thy meat be destroyed & turned to naught, than  
by occasion therof y thing shuld perish and be turned to the di-  
uel, that God so preciously bought by the blud of his deere son.  
Peate is a thing that belongeth to man: but charitie belon-  
geth

Iustice.  
Peace.

To be spiritu-  
ally minded is  
to seeke peace.

## A Paraphrase vpon the

geth vnto God, and it is the speciall giffe of God vnto man. Therefore, let the least of these two obey to the biggest: not because meat of it selfe is euil, or because that one kind is cleane and an other vn cleane, after the manner of the Jewes: or otherwise noting it a fault, if thou eatest what thou luste: but only, because the abuse therof is greatly to be reppoued, and to be eschued of all men, for auoiding of offence to the brethren: or least the meat (which of the owne nature is cleane) be made vn cleane, in that thou dost not therein regard the weakenesse and stumbling of them. Whereunto, we oughte in such wise haue respect, that we should thinke it muche better, altogether to abstaine from flesh, and only to eate herbes and rootes, and also vtterly to refraine our selues from wine: than by eyther eating or drincking of them, we should of God be noted, the occasion of our brethrens fall. Neither shalt thou lay againste me, saying on this manner: why doth he feare & dread, whers there is no cause at all? My conscience is strong inough, it is quiet and well contented, what haue I then to doe with another mannes weaknesse: wilt thou that I forsake mine owne perfection in this pointe, and applie my selfe to a weakelings appetite, and account vpon the choise of meats as the Jewes do. So verily, I do not meane so: neither doe I here require that thou shouldest so solatue them in their doings: but that thou shouldest so; a space, makelely beare with them, that they might afterwarde therby the better be won and brought to perfection. Be thou wel assured, that I do right wel allow thy faith and godly strength, whereby thou settest at naught the choise of meates: but yet I would haue thee to keepe the same close and secrete vnto thy selfe, if it shall happen thee to espy thy brother in daungor, or thereby to be offended: for it shal be only sufficient vnto thee (the time considered) to remember that God herein taketh in good parte, thy Chyissen strength and assurance: yet the same is to be dissimuled for a space: considering thou shuldest beware, least thou offend thy neighbor: wher other wise thou oughtest wholly to applie thy strength to sustaine and beare with the weakenesse of him. And before all things thou muste diligently take heede, that in setting at

naught

Tit. 1.

1. Corin. 8.

Question.

Answer.

naught the difference of meats, though thy might & strength which thou in thy perfection blest, that this thy strength, be the strength rather of thy conscience, and not of fulfilling thy pleasure. And in reprehending also an other, for his apparant superstition or abstinence from meates: thou maist not therein be doubtfull of thy selfe, or not well persuaded by faith: but thou must do it of perfect strength, least thou appeare rather stronger in wordes, than christianly strong in faith. Blessed is he that hath such strength of faith in his hart, that his owne conscience doth not secretly control him for that thing, which he defendeth and openly alloweth vnto others: or that it pitiuely condemne him not, in the closette of his breast, for suche things as he protesteth abroad only in his wordes to be commendable. For he that eateth, and yet doubteth, whether it be lawfull or not to be eaten, he is certainly of his conscience pronounced a condemned man. And why is he thereby in his conscience condemned? Merely, because that the thing which he doth, proceedeth not rightly from the might of true faith and constancie, or from an harte that of it selfe is cleane, but of a corrupted conscience and an uncleane hart: which one way in word secretly alloweth, and other wise openly in deed reprehendeth. For what so euer proceedeth not of faith, the same can not be without sinne, but offence greatly committed before the face of God. For when a man doth a thing, that of it selfe is not euil, but yet doubteth thereof whether it be euil or not, then he declareth plainly of him selfe (if he do it in his doubtfulness) to comit that thing (euen wilfully of malice) that is worthily noted wicked and euil. Surely, perfect & vndoubted godlines banisheth cleane from it, all suche things as haue in them but only a bare peere & similitude of euill. Thus, he that without regard, carelesly offendeth through his malice, is worthy very sharply to be reprehended: And he also that will not conform him selfe to be amended, is of the godly to be refused, & as an enemy to be shaken off and auoided. But if his error come only of weakenesse, and not of malice: then is he worthy the more charitably to be taught and reformed, and not to be refused, disdained, or once laughed to scorn.

Tit. i.

## A Paraphrase vpon the

### The.xv. Chapter.

The infirmitie and frailenesse of the weake, ought  
to be borne, vvith all loue and kindenesse,  
after the ensample of Christe.



Wherefore, al we, seeing we haue moze strength  
than many other, and made not therfore in co-  
parison any instructo: yet notwithstanding,  
we muste alwayes beware, least whilst we  
repzehend them for their superstition, we our  
selues doe fall into the hatefull vice of pride:  
which is much moze woorthye detestation, thā the thing which  
we repzehende in others. But alwayes, the moze strong we  
feele our selues to be, the moze conuenient also it shal be, if we  
charitably beare with others infirmitie. For, like as they that  
in yeres be elder than others, & moze strong in their bodies,  
do not pushe to the ground those that be yonger or weaker (as  
though they would say, euen for that onely purpose they had  
their strength giuen vnto them;) but as all they, that in their  
bodies be stronger than the others, wold esteeme it a reproch-  
ful thing, to hurt such as be but weake, & of far lesse strength:  
euen so all we, the moze (thzough grace) we excede others in  
spirituall iudgement and true doctrine of the gospel, so muche  
the moze ought we to temper our selues to the weakenesse of  
others: and not to gloze therein, or to stand in our owne con-  
ceits: neither in their imbecility & weaknesse, to stir the rather  
into furie and rage, than patiently to beare with them, or else  
gently to amend them. Let no man therfore, in the good gifte  
that is giuen vnto him of God, please simply him selfe therein,  
as though he had receiued it at his hande, to set forth therewith  
his owne pride and vanitie; but rather let him trade him selfe  
herein: that is, that he learne to abase him selfe, to despise his  
owne haughtie and stout courage, to please his neighbor in hum-  
blenesse, and in godly obedience to sake his daily enuying.  
This godly trade to helpe and refozme an other mannes er-  
ro: Christ him selfe taught: which although he was the only  
fountaine of al vertue and wisdom, yet for all that, he wold

not



not vse it to his owne only praise and glozy, or therewith to  
satisfie his owne pleasure: but altogether to the needfull suc-  
coring and milde recouering of the weake. For he only not  
regarded herein his owne glozy (which he most duely defer-  
ued to haue) but for the relieuement and succoure of man, he  
tooke patiently vnto him selfe, the most vilanous and despise-  
full rebukes: like as Dauid (by the spirite of God) prophesied  
before of him, saying: The rebukes of them that rebuked thee,  
fell vpon me. And this same is written in the Psalmes, not  
only to pure knowledge therein, but that we should also daily  
practise and solow it: and should learne by his example, with  
what lenitie, softnesse and gentlenesse, our neighbor is to be  
entertained, vntil he ware more strong in Christ, and forsake  
the very childlikehode of his iniurillitie and weaknesse. Ther-  
fore, like as Christ did embase him selfe, to our owne misera-  
ble and weake estate, to the ende that litle and little he might  
bzing vs familiarly vnto his moste excellent highnesse: euen  
so, it shall best become vs to take example by him: to allure  
our neighbor with humblenesse, vnto the true worshipping of  
the eternal and true God. And this example is in such sort de-  
clared vnto vs, through þ whole scriptures, ene as though by  
painting in a table, it were plainly set forth before our eyes;  
to the end, we should alwayes haue it in our full sight, where so  
euer at any time we dispose our selues: which is, that as Christ  
through his sufferance redeemed & saved vs, & also by his weak-  
nesse came to euerlasting glozy: ene so, al we likewise through  
the vling of our softnesse with our ignozant & weak brethren,  
let vs trust to come vnto the same benefite of God, which in-  
differently abideth al them that do walk in his wayes, and be  
apte folowers of his example, whose rule we haue professed,  
which is loue & peace. Wherefore, I pray vnto almighty God  
the author of loue, peace and patience (which exhorteth you  
vnto sufferance by his holy scriptures, and withoute whose  
helpe we can doe nothing at all) that he woulde vouchsafe  
to worke in you and amongst you all, one only will and con-  
sent, and that you be conioined together in a most perfecte v-  
nitie one to another, after the example of Christ: which char-  
ged vs with nothing so much in all the world, as he did with  
peace,

A. y.

peace,

Psalm. 68.

Roma. 4.

1. Mach. 12.

## A Paraphrase vpon the

peace, with milanesse, mutuall loue and concozō. And so verily we shall set forth amongst men the glory of God, the very father of Iesus Christ, if we shall shew one to another here in this present life, that thing whiche he taught and shewed before vnto vs. And euen so also shall al men perceiue you to be the true disciples of Christ, if that, like as you al profess and preach Christ with one mouth, you shall also declare your selues together in your actes, to be of one mutuall consent and minde. Wherefore, I beseeche you (euen in the bowels of Christ) that ye occasion not the Gentiles to be doubtfull of your most holy profession, or to stirre them to dissention and variaunce among themselves, which are now but newly called from idolls vnto Christ: neither yet the Jewes, which he appointed for their olde types and shadowes, to the true worshipping of the true God himselfe: but rather do you entreate one another, with all obsequie and obedience, and in faithfull shaking one another by the handes, do you profite together in all goodnesse: that like as Christ entertained all you, neither did impute vnto you the errors of your olde life, but by his brotherly charitie embraced you all, to declare thereby his loue, & the glory of his eternall father, both towards you and to all men: euen so, you should in following and performing of the same one towards another, declare also in your deedes the loue and glory of Christ: which obeyed vnto both sortes of men: that is, as well vnto the Jewes as vnto the Gentiles. Vnto the Jewes he shewed his obedience, to the ende, he wold in all his actes set forth the truth of his father, which said before that he wold truly performe that thing to the posteritie, which he promised to their elders, by the holy oracles and saying of the Prophets that among themselves they might be ioyfull and glad, seeing they haue now receiued the truth itselfe, which Moyses before declared, should come in his figures & similitudes. And to the Gentiles which had nothing at al promised vnto them, he became also obedient and kinde, to the end that all they, through the only mercy of God, and his owne most painfull deserts, were brought from their miserable death, vnto the most pleasant life, ioy and saluation.

The true professors of christ are knowen, not onely by agreeement in doctrine, but also in theyr actes, to bee of one mutuall consente and mynde.

The mercy of God in Christ towards the Gentiles.

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## Epistle to the Romanes. 63

Let the Iewes therefore now reioyce in them selues, because they haue already receiued the thing which by promise they haue long wished and looked for. And let the Gentiles also reioyce for their parts, because they haue receiued that thing which they neuer thought to haue attained vnto. For even so God himself ordeyned the thing to come to passe, as Christ by his spiritte speaketh in the Psalmes, saying: For this cause will I praise thee among the Gentiles, and sing in thy name. Agayne he sayth: Reioyce ye Gentiles, and laude him al ye nations. Also Esaias prophesying the same thing, sayth: There shal be the roote of Jesse, and he that shal rise to reigne ouer the Gentiles, in him shall the Gentiles trust. Therefore vnto God almightie I pray with mine heart for you, which hath thus by his Prophetes given you occasion to haue hope in him: that he will now performe that thing in deede vnto you, which he hath heretofore promised: and that in the taking away from you all dissention and variaunce, he will replenish you with ioy, concord, and peace, by the meanes of your fayed sayth in his sonne Christ: to the ende that your hope which you haue already conceiued of God, may dayly increase more & more in you, through the strength of the same sayth, and the working in you of the holy ghost. These things I speake vnto you, not as one that doubteth of you, feareth you to be faynte, or colde in the right vse of vertue: for I am well assured, that (among many vertues) ye are all specially endued with the noble vertue of charitie, and with the gifte of perfecte knowledge among your selues: whereby you are all able, one of you sufficiently to instructe another herein, without needefull trauell of any other teacher. Notwithstanding, I did the more boldly write this same vnto you, not respecting herein any iuste cause of your ignorance, or as though my seruice were now offered vnto you as vnto unwilling receivers: but onely to admonish you, what thing most principally you ought to do, according to your knowledge, as vertuous and well doers, and that voluntarily, and of your own free motions: yet that ye might the rather from henceforth, muche more copiously worke the same, at mine earnest

2. Reg. 22.  
Psal. 17.  
Deu. 32.  
Psal. 126.  
Esaye. 11.

## A Paraphrase vpon the

earnest desire and exhortation. In the behalfe wherof, I do  
extende myne office which is appoynted vnto me (although  
thereof I be unworthy) obeying gladly vnto the wyll of  
Chryst Iesus, whose cause I do now entreate: endeouering  
my selfe to the vttermoste of my power, to set forth his most  
holy Gospell amongst you that be Gentiles: and in this  
manner of exercise, to offer a pure sacrifice vnto him, of my  
faythfull and diligente labours. And I thinke verily, that  
this kinde of sacrifice shall be moste acceptable to him, if I  
shall offer all you, as a sacrifice worthy of him: not suche  
as are poured and censed by carnall Ceremonies, but by  
the spirite of God, which is the onely authoz of perfecte san-  
ctimonie, and the furtherer of holy Religion. The which  
thing, inasmuche as I see it already come to passe in you, I  
may of god righte be gladd, yet not in boasting my selfe  
therefore among men, but to reioyce onely in God, for the  
god and prosperous successe which I haue of my preaching:  
and not imputing the same vnto mine owne industrie & tra-  
uell, but vnto the only goodnesse of Chryst Iesus, whose only  
matter I now treat vpon, and though whose strength and  
consolation, I do with diligence execute my holy office. And  
herein I dare not rehearse at all the actes of any other man,  
least peradventure I should seeme therein to apply to my selfe  
the commendation of their doedes. I will therefore only rehearse  
those things that Chryst wrought by me in mine owne my-  
nistery, to the ende that the Gentiles which heretofore were  
miserably giuen to the most grosse sinne of idolatrie & super-  
stition, may now obey to the time in truth, and apply them  
selues to the holy gospell of Chryst, wherunto they are well  
moued, partly by my doctrine & doedes of charitie, and partly  
also (through the might and power of God, wrought by me)  
in signes and wonders, to confirme amongst them the sayth  
of my doctrine. I say yet agayne, that the same are not  
wrought through mine owne vertue and power, but through  
the onely might and power of the holy Ghost: of whom I  
am through grace, but onely an organe, an instrumente,  
and poore minister. And I, in that I do glory in the lincis

Act. 1:  
2. Pet. 2.

The glorying  
of Paule in the  
prospering of  
the Gospell.

proce

# Epistle to the Romanes. 64

proceeding of my preaching, I do it to declare therein, the  
 glory of my Lord Chryſt, and not to ſet forth myne owne  
 glory. And euen ſo verily, I glorying in my preaching, do  
 attribute the onely prayſe and commendation thereof vnto  
 almighty God. Neither will I in this behalfe become in-  
 ſerious to any other: for I haue not preached the Goſpell  
 of Chryſt, as the common ſorte uſe to doe: that is, euer in  
 one place: but vntill this preſent houre, I haue preached in  
 thoſe Regions (moſte ſpecially) where the name of Chryſt  
 was not beſore ſpoken of: yea, and for the furthering of  
 Gods onely glory and prayſe, I haue deſired helpe at his  
 holy hande, that the foundation of the Chyiſtian Religion,  
 mighte be caſte into a greater compaſſe, and that the limites  
 of his moſte woorthy renoume might moze amply be ſpzedde  
 and ſtretched forth abroade vppon the whole earth. For  
 which cauſe, as I thoughte it not beſte to buylde vppon the  
 foundation of the other Apoſtles: becauſe, euen as it is a moze  
 difficult and harde thing, firſt to appoynte and limite the be-  
 ginning of Religion, than well to repayre and keepe the  
 ſame in ſafetie, which is already begonne: euen ſo, I thought  
 it muche better to make for the progression of the Goſpell,  
 to preach the name of Chryſt in ſuche places onely, as  
 none of the Apoſtles yet came vnto: namely, ſo farre as  
 as I perceiued the ſame thing to haue bene prophesied long  
 beſore by the moſte holy Prophet Eliaſ, which ſaith: They  
 that of him had nothing declared vnto them, they ſhal yet ſee:  
 and they that had not yet of him, ſhall alſo vnderſtand. And  
 this ſame ardent deſire within me, to ſet forth the chyiſtian  
 ſayth & religion, was the only cauſe that hath hitherto with-  
 holden me from you, though no man could moze hartily haue  
 wiſhed to be with you, than I my ſelfe haue done. Wherefore,  
 ſeing I haue now in ſuch ſort ranged ouer all & whole coun-  
 treys of Achaia & Macedonia, that I ſee therein no place leſſe,  
 which is deſtitute of the knowledge of Chryſt, or in which I  
 haue not already laide the foundation of the chyiſtian faith and  
 religion: and ſo farre as alſo as I haue wiſhed moſt gladly  
 many yeres ſince, for a conuenient time to ſee you, I truſt now  
 ſhortly

Ep. 5. 2.



## A Paraphrase vpon the

shortly to haue occasion happily giuen vnto me, to satisfie in  
 this poynt my glad desire towards you. Wherefore, when I  
 shall passe on my iourney towards the country of Spayne,  
 I will take you in my way, and so remayne with you vntill  
 suche time as I shall somewhat haue satisfied my minde a-  
 mongest you, in vsing moste loyfully your christian and god-  
 ly company. Which thing, I trust shal shortly come to passe,  
 if it be the good will of Chryst: and that from thence I shall  
 most gladly desire you to accompany me on my way, and to  
 guide me into Spayne. But at this present, I doe you to wit,  
 I am taking my iourney towards the Citie Ierusalem: there  
 to distribute vnto the necessitie of the christian Jewes & dis-  
 ciples of Chryst, the bountifull liberalitie of the Macedoni-  
 ans and Achaians, which they haue committed vnto my  
 charge to be done. For to that ende and purpose, it hath so  
 pleased their godly mindes, to make a collection of money  
 throughout the whole Countreys: declaring thereby the  
 fruites of their change and perfection, to the reioycing of the  
 poore christian brethren at Ierusalem: which, although they  
 haue not among them selues the vse of worldly sustentation,  
 or wante things sufficiente to relieue their poore and needie  
 bodies: yet touching their riches and reliefe which they haue  
 in Chryst, through their perfection in Religion, that is other-  
 wise wonderfull, large, and inestimable. In consideration  
 whereof, and bicause they firste receiued from them, and by  
 their testimonies, their entrance and beginning into chry-  
 stian Religion: they thought them selues (of duetie) great-  
 ly bounde vnto them, and to bestow freely and without in-  
 forcement vpon them, that which I doe most worthily allowe,  
 which is, their very bountifull and christian beneuolence.  
 Wherefore, considering I say, that they which be now at Je-  
 rusalem, did firste worke the meanes that the doctrine of  
 Chryst descended vnto the Gentiles: It is now reason also,  
 that the Gentiles in like maner doe minister vnto them a-  
 gayne, some of their tempozall and worldly goods: that they  
 may yet at the least with that which is but earthly, recom-  
 pence that thing which is most precious and heauenly, freely  
 and

Acts. 11.

1. Corin. 16.

2. Corin. 8. 9.

1. Corin. 9.

Gala. 6.

and without all charge communicated vnto them the offence and full summe of their whole health and saluation. Wherefore, as soone as I (according to god order and dutie) shall haue discharged mine handes of this their sayde christian beneuolence (which without commoditie to my selfe I freely receiued, and will as freely deliuer it them) I will take my iourney into Spayne. And although I hasten forwarde my selfe as muche as I possibly may vntill I be in Spayne, to preache therein the Gospell of Chryst: yet for all that it repenteth me not, in this maner for a while to be stayed from thence. And when soeuer I shall come vnto Rome to see you, I doubt not but my comming amongst you shall greatly further the glory of Chryst: In as muche as I perceiue by the godly inclination of your heartes, you will all be maruellous gladde of my companie: whiche hitherto (through the deuine helpe of God) haue done all things for you, according to your gentle desires. Notwithstanding, because I can not be presently with you, so soone as I would wishe to be: I shall therefore in the meane while, hartily require you all, euen for the loue of our Lord Jesus Chryst, and for your charities sake in him, that you will pray vnto God for me: that through the contemplation of your faithfull and godly prayers, I may happily be deliuered from the handes of the vnbappie and saythlesse Jewes, and from so many vexations as I abyde amongst them: least peraduenture in preaching the Gospell, any parte of the fruites thereof shoulde not be suffered to passe forth according to the will of God: and that also my Commission for the distribution of the beneuolence, may so be finished and ended, that there may be no occasion found of any mans grudging or disquietousnesse. And further, that after the great multitude of my troubles here in Jewry, I may the moze merily come vnto you that be at Rome, there to recreate and comfort my selfe amongst you. And thus to ende myne exhortation vnto you (as I beganne at the first) I hartily pray vnto God (which is the true Authoꝝ and Parente of all peace and concord, and which is also the maintainer and defender

Paul earnestly  
requesteth the  
Romains to  
pray for him

1. Coria. 14.

## A Paraphrase vpon the

of the same) that he will vntill he be alwayes with you. Who verily, as he enermore sheweth the rablement of them that be contemptuous, proud, and such as will be at variance one with another: euen so, his delighte is alwayes to be in company with suche people as be lowly, meke, and of one mutuall consent together among them selues.

### The .xvj. Chapter.

A Chapter of salutations. He warneth them to beware of mens doctrine, and commendeth vnto them certayne godly men, that were louers and brethren in the trueth.



Cenchrea is a  
citie in Iewry.

Act. 18.  
2. Tim. 4.

Et all this notwithstanding, before I make an ende of all together, I comend hereby vnto you, our louing sister Phoebe: vnto whom I gladly committed the cariage of these my letters, and so by hir to be directed vnto you, because she took hir iorney into those partes: who hath at all times to the vttermost of hir possible power, willingly serued, & most tenderly succored the congregation of y<sup>e</sup> saythful, that are now in Cenchrea. Praying you alther-fore right hartily, that you wil with god countenance receiue and entertaine hir, as shal be seemely for godly men to do: and that you wil not suffer hir to lacke any thing of yours, which shal be thought necessarie for hir. Aduertising you also, how expedient it shal be for you al to requite hir agayn with your comfort, which yet hitherto neuer ceased to comfort both me and all others, that haue submitted them selues to the sayth in Iesus Chryst. Also, I pray you haue me now in remembrance vnto Prisca, and vnto Aquila hir husbände, which is a Jew bozne: bothe which, as their being here in Jewry byd succour me, and were helpers to deliuer me, from the bandes of the gracelesse Jewes, wherche lay in wayes to destroy me, least I shoulde prosperously goe forwarde with the preaching of the Gospell. Who also in suche sort sheweth

shewed their godly helpe towarde me, that for my succour and comfort sake, they willingly leoparded their own liues, euen as they which were redy to redeme þe losse of my necke with the present losse of their own necks. For the which godnesse sake, I do not only my self most hartily thank them, but also the whole congregations of the Gentiles, partly bicause they haue deserued the same, by occasion of some others that haue ministred vnto them; & partly bicause that they thought the safety of my poore life shuld make much for their purpose, to the dayly furtherance of their chrestian vtilitie and profit. Nether do I send commendations vnto those only, but likewise also vnto their whole familie. Further, salute Epiminetes, whom I right hartily loue, bicause of his most godly conuersation, & bicause also he was þe first that I conuerted in Achaia vnto Christ. Be mindful also of me vnto Mary, which bestowed much godly laboz & frendship vpon the saints. Haue me commended vnto Andronicus & Iunia: which, as by consanguinitie they be allied vnto me euen, so they haue ben also with me in captivity, & were partakers of my troubles. Both which are wel taken amog the apostles, & among al the rest of gods louing frends, & were also befoze me in their conuersion to Christ. Therfoze, since it is right that we honoz & reuerence them that be our elders by birth; much rather then should we honoz and reuerence them that be our elders in Christ Jesus. Greets Amplias my beloued in the Loyde, bicause of his mightie and strong saythe. Salute Urbanus a companion of myne, in the traauayles of the Gospell: and also the beloued Stachis bys frende and companion. Salute Appelles, a man tryed in the afflictions that he suffered for Christes sake. Salute also the whole household of Aristobulus. Haue me commended vnto Herodian my kinsman. Grete the household of Narcissus: but specially all those that are newe bozne to the Loyde. Salute the two women, Chizphena and Chizphola: which doe maruellously labour to set forth the glozy of the Gospell. Salute Peris my louing frende, a woman verily that hath muche aduanced the glozy of Christ, thzough hir great trauels and sorrowe.

A.ij.

Salute

## A Paraphrase vpon the

2. Corin. 13.

Collos. 2.  
Tit. 3.

Philip 3.

Obedience the  
first step or  
degree to god-  
liness.

Salute Rufus, a very perfect man in all godly Religion :  
and vnto his louing mother, whom I also estimate euen as  
mine owne. Greete Aemericus, Phlegon, Hermon, Patro-  
bas, and all the rests of the brethren that be with them. Sa-  
lute Philologus and Julia his wife : Peres and his sister :  
and vnto Olimpha, with al the Saindes that be with them.  
Salute one an other with an holy kisse in the Loyde Chryst :  
which I admonish you, that ye do it in the feare of God, both  
chastly, with the puritie of your hearts, and singly without al  
dissimulation : and that it may be amongst you no counter-  
feited, but a very token of true peace and continuall concord.  
Moreover, all the congregations here with vs, haue them  
hartily commended vnto you : whose godly loue & inwarde  
affection is most certaynely rooted towards you all. But this  
one thing (deare brethren) I require of you all, that you  
will diligently take heede of them that be solvers of Sedes  
and dissention amongst you, and doe giue occasions of euill,  
searching all wayes they can, through their simulation and  
flatterie, to seduce you into some other kind of learning, than  
that which you haue already receiued, and to couple together  
the Jewish religion, with the holy religion of Chryst. Marke  
well all suche I pray you hartily, and auoyde them utterly  
from you. Neither shall it be vnto you any harde thing to  
know them : for they doe neuer sincerely teach that which is  
right, neither doe they administer their office in the Gospell  
according to the pleasure of God, but do onely serue their  
owne bellies, seeking their owne pprofites, and with swete  
preachings and flattering wordes, they goe about to seduce  
rather the Innocents and simple creatures, than holesome-  
ly to refoyme them. Which kinde of simple men, are surely  
sone turned out of the right way, through the colourable &  
falle precepte of suche wretches vngodly Religion. Agayne  
touching your godly obedience, I reioyce greatly therein : for  
I heare it muche spoken of amongst all men and commen-  
ded. And I doe the rather reioyce, because your obedience is  
the first stepp & degree, to go forward vnto true godly-  
nesse. Yet notwithstanding this same, you muste diligently  
be ware,



# Epistle to the Romanes. 67

belowe, vnto whom you do obey. Simplicitie verily, is highly to be commended, and a goodly vertue before God: but the same, because it thinketh vpon no guile ne deceit, it is oftentimes in deede deceiued among the deceiuers, blinded, & most wickedly seduced from the truth. Wherefore, I wil that your simplicitie be after such sort, that thereby ye hurt not ne deceiue any man: and againe, so wise and circumspect towardes your selues & for the truth sake, that as thereby ye shal plainly see, howe to knowe and holde faste the truth: so to auoide the way of vnrightheadnesse, and all false deuiasements of the truth. Surely I am not so ignorant, but that I do very well knowe, howe amongst you there are many, that laboꝝ what they can, to stop the proceeding of Christes gospell. For some there be, which in the wickednesse of their hearts, do diuerfly labour the stopping thereof: as through their crueltie and persecution: some through diuersion: some through deceitfull and sugred doctrine: some through outward shew of holinesse in their superstitious and false religion: some againe, very watchfull to draine vs from the freedome of Christ, and to make vs againe bonde seruantes vnto the traditions and ceremonies of Moses. But as for you, as I trust well of Gods strengthe in you: so I admonishe you, still to continue in the obedience of the gospell: and God will at all times be ready at your handes, to fortifie your soules in the same. Whome, if you shall haue for your defence, what thing then is it, that you shoulde stande in feare off? For he being of mosse might and power, will surely spurne downe and treade vnder fote, your old aduersarie the diuel and Sathanas, and wil make him couche lowe and fall flat before your faces, and that very shortly doubt you not. The grace of our Lord Iesus Christ, be with you al. Amē. Timotheus my worke felowe in preaching the holy gospell: and with him Lucius and Iason, and Sociater my kinsman, haue them all commended vnto you. And I Tertius, which wrote this same Epistle, haue me hartily commended vnto you all. Cayus mine hoste, as also the hoste to all the congregations, hathe him commended vnto you. And Crassus the Chamberlaine of the citie Cozinthin, hathe bene likewise com-

Math. 10.

Act. 6.  
Philip. 2.  
Act. 13.  
Act. 20.  
1. Corin. 1.

R. 14.

mended

## A Paraphrase vpon the

mended vnto you: and so hath the Quarus, a brother of the con-  
 gregations. And euen thus once againe, I pray that the grace  
 of our Lord Iesus Christ may be with you all: whom I most  
 hartely beseeche, that by his holy will and power, it will now  
 fulfill and establishe all my desires in your hartes: for by his  
 only might and good will it must be broughte to passe: but in  
 no wise, by any helpe at all from our selues, according to the  
 truthe of my gospel, and the preaching of Iesus Christe. By  
 which holy gospel, the law of Moles is not utterly abrogate:  
 but the meaning or secret mystrie thereof: for that which  
 many yeares heretofore hath bene hid from vs, is now at  
 the appoynted time, according to the sayings of the Prophets  
 plainly opened and declared in truthe vnto vs, for oure more  
 perfecte vnderstanding, euen the light of the gospel: and that  
 as I saide, by the only will and commaundement of almighty  
 God: which hath committed vnto vs the administration  
 of the same: to the ende, that after the declaration of the gos-  
 pel: (by which, al superstition, and false worshipping of ima-  
 ges and idoles be quite banished from vs, as also the ceremo-  
 nies of Moles ceasing now from henceforth for euermore:)  
 all creatures should wholly obey vnto only Christe by the  
 true and liuely faith, and most humbly submit them selues  
 vnto God their father: which, for our health, is the only foun-  
 taine of all grace and wisdom. To whom, we all yelde  
 our hartie thanks, through the grace of his deare  
 sonne Iesus Christe: to whome also and the  
 holy Ghost, be eternall glory and praise,  
 now and for euermore.  
 Amen.

Roma. 11.



62

Huldreich Zwinglius, in  
his frendly exposition to Luther,

touching the EYCHARIST, confesseth vvhath  
he acknowledgeth of Iesus Christ.



*Acknowledge Christ*

to be according to the saying  
of the Apostle: Wisedome  
from God, ryghtuousnesse,  
sanctification, and redempti-  
on. Wisedome, because he is  
by nature God: which not  
only knoweth all things, but  
gouerneth the also. Also wis-  
dome from God, for so much  
as the almightie father sente  
him vnto vs (not as though he

1. Corin. 1.

he had not bene in the earth before, but that we vnderstande  
this worde, sente, for the taking of mannes nature) that he  
might teach the heauenly wisdom so perfectly and cleare-  
ly, that whatsoeuer he had taught, that should be finally the  
figure of true wisdom. Whereupon, euen Paule confesseth  
him self also, to know nothing, but Christ Iesus, and him cru-  
cified. Which thing that most discret man would neuer haue  
saide. If he had not perceiued all aboundance of wisdom  
and knowlege to be in him, as he witnesseth in the seconde  
to the Colossians, Wisedom from God: that we might know  
of suretie thereby, that none externe things can iustifie: The  
which thing is manifest, both by all his life and doctrine. For  
what externe things be there, but he hath disauulged them: Is  
there any place: For when he communed with the woman,  
he shewed that it shuld come to passe, that men should neither  
worschippe in the Mount Garzim, neither yet at Ierusalem.

Collos. 2.

No iustifica-  
tion in any  
externe thing.

No place.

But

## Huldrich Zwinglius

No time.

No person.

But that the true worshippers should worship every where in spirit and truth. And he admonished his disciples, that to what place soever they should be sent to find Christ there, they should not come at it. Is there any time but he hath disanulled it : for he saith that the Sabothe was made for man, and not man for the Sabothe : And teacheth that a man muste pray at all times. Is there any person : but all they (sayeth he) that haue come befoze me, are robbers and theues. And he called þ pre-  
tence of those prayers which the religious mē (among þ Jewes) made for the common people and idiots, for stipends and wages, he called it (I say) nets and wayes deuised to catch mens money and goods. As he sheweth, he so taught that there is no man that hath witte, but he saith that he wente about this that we should trust to the Lord. and serue him in holinesse and innocencie of life. And whereas through the faulte and calamitie, which destroyed our nature at the beginning, we be so tyed to affections, that we doe none of those things which God requir-  
eth of vs, rightly, and as we ought to do : It cometh also to passe, that the iustice of God feareth vs on the other side. For howsoeuer we call him god and mercifull, yet are we compelled to acknowledge him to be iust also. Neither shoulde it be truly god that lacked iustice. Now that his iustice also might continue inuiolate, and yet man, which doth nothing worthy of iustice, should not euer be depriued of his companie, he found a way, by the which both his iustice should be satisfied, and the poore miser restozed again to the company of God. He sent his sonne therfore, which should be made our iustice, sanctification and price of Redemption, and for them onely to be so made, which being chosen of God, and taught within forth by his spirite, beleued this firmly, that by one way of the mercy of God (for that he pacified his iustice by offering his sonne, it is lykewise the work of mercie) the way should be open vnto eternal blessednesse : now of this mercie his sonne is made the pledge and suretie. For he we shall be not giue vs all things, which hath giuen vs his sonne : Not being eaten, but made the foundation our hope : Not in that he is fleshe, but in that he is the sonne of God, that take fleshe. Thus thou hast in few woordes,

howe

Ignition upon the Euchariste. wof 69

howe I knowledge Chrifte. Namely, that he is the light, and  
moſte high wiſedome: which hathe ſo lightned the worlde, that  
he mighte ſee God to be pleaſed with none other ſeruites, than  
with the ſervice of innocencie. That heauen is wonne with  
none other price, or tribute, but with the redemption of the  
ſonne of God. That a man is ſtirred by to the exerciſe of true  
vertue with none other ſpoures, than by the inflammation of  
the ſpirit. That true comfort is brought into our ſoules by  
no other instruments, then by the watering influ-  
ence, of the ſame ſpirit: Thus I know Chrifte.

Nowe if this be not to knowe Chrifte  
earnestly, I will confeſſe me not  
to haue knowne him yet.

(:)



So,

The



# A fewve wordes touching the Couenaunt, that God hath made

vnto his Church in Christe, translated oute of  
Huldrych Zuinglie, in his Subsidie, annexed  
to the woorkes aforesaide.



HEY bying the wordes of  
Paule againste me. 1. Cor. 11.  
Where he sayth thus: This  
cup is the newe couenaunt in  
my blood. Of which wordes  
they thus withstand me: that  
which is here giuen, is the  
newe couenaunt. But the new  
couenaunt is not any signe,  
but the very blood of Christ.  
For as muche then, as this  
cuppe is the newe couenaunt,  
it muste needs be the corpo-

rell blood of Christ, for the blood is the couenaunt.

Zwingly.

I am glad that this place is laide against me, and specially  
for this cause, that the variation of the couenaunte (which is  
found in many places of the scriptures) may be a little excus-  
sed. Couenaunt, as in this pointe, is nothing else than a condi-  
tion promised of God. As when the Lord stroke a bargaine of  
couenaunt with Abraham. I am God almightie (saythe he)  
walke before me and be perfecte, and I wil put my couenaunt  
betwene me & thee, and betwene thy seide after thee in their  
generations, with an everlasting couenaunt, that I be thy god,  
and the God of thy seide after thee. And I will giue to thee and  
to thy seide after thee, the land of thy Pilgrimage, and all the  
land of Canaan in possession for ever, and I will be thy God.  
Here is nothing spoken but the couenaunte, which God (by  
fauour) vouchsafed to make with Abraham. But what con-  
taineth this couenaunte? With what conditions is it made?  
These be then the conditions, I will be thy God. Thou  
shalt walke before me, moste purely. I will make thee a fa-  
ther of many Nations, I will geue thee the seide of Sara.

Gene. 17.

And



And I will be the God of that posteritie of thine also, which I promise. I will giue to thee and to thy seede, the lande, in the which thou art now a stranger. The which conditions, be euen the very cōsuaunte selfe. But to the cōsuauntes are added signes. Which although they be called by the names of the cōsuauntes, be not the cōsuauntes for all that, as it is manifest in the same place. For it foloweth on this wise. This is my cōsuaunt that thou shalt keepe betwene me and thee, and thy seede after thee. Let every mā childe of you be circumcised. Soe holwe he calleth the circumcision the cōsuaunte. When for all that it was not the cōsuaunt, but the signe of the cōsuaunt, euen as the diuine saying it selfe teacheth on this wise: And ye shall circumcise the fleshe of your foreskin, that it may be a token or signe betwene me and you. We see it to be now called the signe of the cōsuaunt, which a little before was called the cōsuaunt. It is therefore euident inoughe, that the signes of the cōsuauntes, be not the cōsuauntes, although they haue sometimes the names of the cōsuauntes put vpon them. As when circumcision is here called the cōsuaunt, ineras it is yet but the signe of the cōsuaunt. And Baptisme. 1. Pet. 3. is taken for Christ, when he sayeth that we are saued by baptism, yet are we saued by only Christ. This is the text of St. Peter: When the long suffering of God, was once looked for, in the dayes of Noe, while the Arke was a preparing, wherein fewe, that is to say, eight soules were saued by the water, like as Baptisme now saueth vs: Not the putting away the filthe of the fleshe, but in that a god conscience consenteth to God, by the resurrection of Iesus Christ.

Zwinglie expoundeth this place in his subsidie or helpe as foloweth: we thought it not necessary to repeat any further those things which we brought in our commentarie: for we truste that we haue satisfied them that be godly, and somewhat more growne in the faith, which commit them selfe to Christ in this flood that drowneth this worlde, none otherwise then Noe did in the olde time committe him selfe and his, and the remnauntes of the vyhole world that forthwith shuld be destroyed, to that greateshippe, as men borne after the deathe of their father.

## Zwinglius touching the couenaunt

For they that put their confidence in Christe, require Christe no more according to the fleshe, for they knowe that fleshe profiteth nothing, as is vwritten in the sixth of Ihon, if thou eate it but then know that it profiteth much, if thou beleue Christ to be slaine for thee in the fleshe. And that thou put thy confidence in that. In this vvinde they swimme safely to land. In this shippe they are saued.

But Baptisme is as well the signe of the Christian people which haue received of God this couenaunt, that his sonne is ours. As the Circumcision was in the olde time the signe of this couenaunt, that the Lord would be their God, and they should be his people. We wil nowe passe over from the couenant of testament of Abraham, to Christes couenant of Testament. The couenant that was made with Abraham, is so strong, and not to be abrogated, that onlesse a mā keape it perpetually, he shall not be a Christian or faithfull man. For except the Lord be thy God, and thou the seruants of him only (for thou shalt worship the Lord thy God, and him only shalt thou serue) there is no cause why thou shouldest boast thy selfe to be a christian man. But he whom thou so worshippest and seruest, is so thy God, (that is to say) thy highest god, that he gineth himself freely to thee, that he casteth away himself vnto deathe for thee, that he might reconcile thee to him selfe. He which hath performed it, promised this grace long since, when our father transgressed his lawe, and after that he ever remembred that promise to the fathers. There was none other cause why he promised it, but bicause that blessednesse coulde not happen vnto vs, although we endozed and labozed for it til we swet againe, till the fall of oure first father were forgiven and satisfied. But when Christe being now offered for vs, had pacified the diuine iustice in such sorte, that by him only a man might goe vnto God, so we hath God made a newe couenaunt with mankinde. Not so newe a couenaunt, as though he had hardly or sharrelly found this remedie at the laste, but bicause that where as he had long agoe prepared it, he gaue it when the time was come.

This new couenant then of testament, is the free and by-deserved.

Take this for both sacraments that is to say, Baptisme and the Lords supper, for both are but flesh touching the externa vlc.

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deserued for giuenesse of finnes, which God hath liberally giuen by his son. They therefore trust to God by Chryst, & do bring their children to that trust and fayth (for we muste adde that withall) as Abraham and his posteritie in old time was circumcised, so are they circumcised: but with the circumcision of Chryst, which is baptisme. Baptisme therefore tendeth euen to the same effect that Circumcision byd in the olde tyme: for it is the signe of the couenaunt that God hath made with vs by his sonne. Baptisme then is the chiefe and principall signe of the new Testament or couenaunt. Further, how that Couenaunt is made perfect, the celebrazion of the Lodes Supper, bringeth vs in remembraunce thereof. Not surely that the Supper is the Couenaunt, but bicause the Couenaunt is brought to memozie in it, and that thanks be giuen to the Lode for so liberall a benefite. What is then the new Couenaunt: free remission of finnes by the sonne of God. Thereof it cometh, that forasmuche as this free remission of finnes is obtained by the death and shedding forth of the blood of Chryst, the same death and blood may peraduenture be called the Couenaunt. Although if a man speake truly and properly, Chryst is not the new Testament, but the mediator of the newe Testamente. As Paule speaketh, for the very couenaunt is, the remission of finnes. Notwithstanding, we will not these things to be spoken so farre forth, as though we thought it a fault, if the death of Chryst, or his blood should be called the Couenaunt: but for the intente lookingly to stirre vp these rashe felowes (that loue to strue with wordes) to the cleare vnderstanding of these things.

Now let vs goe further. Chryst would that the memozie of his benefite (which he performed with so bitter death) should euer be in full strength among vs. Where vpon he not without cause, indicated the frequentation also of the remission of finnes, none otherwise then he did once institute the celebrie of the deliuerance out of the Egyptiacall bondage. Now seeing that the blood of the Couenaunt may be called the Couenaunt, and that we in this celebrie

Collof 1.

Hebr. 9.

## Zwingle touching the couenaunt

or assembly, do give thanks for the blood that is shed, by the which the Couenaunt is finished by and made perfect, thereof it also commeth, that we call it the blood of Chryst. By the which, we onely make commemoration, that the blood was and is shed for vs. And then euen as we haue called the blood, the Couenaunt, so we name the signe or token also of the blood shed, the Couenaunt. Say all this to be but an olde wines tale, except the wordes of the Apostle proue it. That the remission of sinnes is the very couenaunt, Paule teacheth, That this testament, couenaunt, or bargayne is obtained by the blood and death of Chryst. Peter giueth warning, And Paule to the Collos. 1. furthermoze, none of the Apostles calleth the death or blood, the couenaunt, but the blood of the couenaunt. Notwithstanding, we leaue it to a mans libertie, for instructions sake: that they may be called the couenaunt. Reherse the Apostles wordes, and marke them wel. If then, the blood it selfe which was shed, is not called the couenaunt, but the blood of the couenaunt (as by which the couenaunt of free remission is obtained and confirmed) how much moze is this Cuppe of the blood, not the couenaunt, but a signe and token of the blood of the couenaunt? The signe therfore hath receined the name of the thing signified, as it is at one euidently shewed. The Sacrament therfore of the couenaunt and testament (if a man take Sacramente for the principall and externe signe of the couenaunt or promise) is baptisme. But of the passion of Chryst (by which this couenaunt or testament is perfourmed) this assembly is the signe, in the which the bread and wine are deuoted in commemoration of Chrystes death, with thanks giuing of the saythfull, being all of one accord. Here we ought not to be so impotent, to haule so stiffely about the name, whylest one will haue this assembly of thanks giuing to be a Sacrament, and another denieth it. For when we vnderstande the thing it selfe clerely, why strine we yet about what name we shall call it.

Hebr. 8.

1. Pet. 2. 3.

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# Of Vanitie, by Martinus 72 Cellarius.

Ecclesi. i. Vanitie of Vanities, sayd the Preacher.  
Vanitie of vanities, and all things are vanitie.



THIS IS A GENERAL proposition, which containeth the one parte of the state of this sermon: namely that all things vnder the sunne are vayne. But euen now a question is here offered, at the entering of this matter of vanitie, what thinges they be which here of Salomon are numbred among vaine thinges: whether onely man with his cares and worldly

desires, or else whether he putteth other things also vnder vanitie, as are the elements, and things growen & concrete of them. The definition of this word vaine, shal solve easily the question, if a man shew what the scripture properly meaneth by this word Habel: that is vaine, superfluous & foolish. Those men which hold only man to be here counted vaine with his conuicts & life, they may allege two reasons for them selues. One is, considering that man as the head, giueth the cause of vanitie to the rest of all things, as shal hereafter more plainly appere. The other reason is, for so much as they which taught that the inferiour creatures were here of Salomon reputed vaine, mingled therewithal corrupted doctrines, as to elschne those creatures which god had made good, for y<sup>e</sup> vse & service of man. So mā therfore blameth their mind which follow this sentence, for y<sup>e</sup> end to deliuer mens consciences fro y<sup>e</sup> so great an error, and to restore the works of God to their righte vse: so that they graunt onely man to be vayne: that is to say, man to be chiefly vaine, but the reste to be all vaine in man, and by

# Of Vanitie,

by man. For else bayne shall be taken for the vanitie of sinne onely, and neither of Salomon, nor in all the Scripture to be applied to onely man, corrupted with naughtie desires. For Salomon in this and other his Bookes, reputeth all things vnder the sunne to be but bayne: and expressely pronounceth youth or adolescencie (afterwards in this same Booke, and in the Proverbes) also beautie to be but bayne, which are yet the good creatures of God. After the same sorte the Apostle putteth the creature vnder vanitie, in these wordes: For the creature lieth subiecte vnder vanitie. Which is an argument, that bayne is not alwayes repugnaunt to good, but oftentimes to firmitie and stablesse. Hereunto agreeth, that Salomon, when he would approue all things to be bayne, taketh his reason, not of euill which is sinne, but of condition slipping to destruction, when he addeth here this: A generation passeth away, and a generation cometh. Likewise in the ende, when he had rightly expessed the image of the dying man. He here rehearseth this sentence, which he here proponeth, vanitie of vanities, occasion of that acclamation taken, not of sinne, but of frayle nature. Suche as Dauid toke likewise, when he sayth: Man to be bayne, for so muche as he is mortall and of short life, vsing there also this word Habel: and is opposed in that place, and set agaynst the surenesse of nature, and not agaynst the godnesse of righteousness, as witnesseth bothe that which goeth before, and foloweth in the verse. For it is before: Lo, thou hast made my dayes in a measure: and Chelid, that is, mine age is nothing in thy sight. In like maner also it foloweth: But man walketh in an image. In which vanitie of slipping life, are included also al other liuing things. For after in the thirde Chapter, it is sayde: Beastes haue the same chaunce that men haue: where also it is read: So that there is one destruction of man and Beastes, and equall condition of them both: euen as man dyeth, so do they. Likewise Dauid sayth: Thou shalt take their spirit from them, and they shall decay and retorne into their duste. It is therefore manifest, that Habel first and chiefly noteth those things subiect to sinne, that is, the nature vnder of God, whose thoughts

Proverb. 31.

Roma. 8.

Psalm. 38.

Psalm. 103.

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and counsels his spirit enforzeth not. In that soyt is Dathan  
 onely bayne with the wicked. Of this vanitie speaketh Da-  
 uid enery where in the Psalmes, and Salomon in his booke  
 of Ecclesiastes, where the frivolous counsels and thoughts of  
 the bayne hart of man, are tared and rejoyced. This vanitie  
 is the spring head, and beginner of vanitie in the rest, as  
 hereafter shall appeare. Secondly, that is taken for bayne  
 which perisheth, and admitteth courses to be bozne, and to  
 dye, holding determined spaces of their continuance. In this  
 soyte it is blurped both in this booke, and also in other: the ex-  
 ample is aboue therein recited. And so are those things vaine,  
 which are compacte together of the soluble coniunction of ele-  
 ments. Thirdly, vaine is it which sustaineth any manner of  
 change, being of his nature able to be moued, either to better  
 or to worse. So are all creatures partakers of their vanitie,  
 as wel they that be aboue, as they also that be beneath: as wel  
 the heavenly, as al they that be vnder heauen. In this maner  
 are al strange gods called Habei generally, both in Peoples  
 & in the bookes of Kings, vnto which a man comitteth himself  
 besides one onely god, which made both heuen & earth: because  
 that god is sayd of al changing, being the invariable & chiefe-  
 st goodnesse: in whom only it is convenient for man to rest with  
 faith & loue: other thing there is none at al, for al other things  
 for so muche as they were made of nothing, they suffer some  
 motion, wherby they may come to better: be it of nature ne-  
 uer so stable to eternitie, & to continue for euer. Furthermoze  
 Angels being a wayke created of naught, haue likewise their  
 power & motion: power, able to be made perfect, motion mak-  
 ing them perfect: whether a man consider the power of God  
 at the light of nature (which light hath also his begyns of per-  
 fection) or else at the light supernatural: For them also both  
 the unapprocheable light of god bying from the darknesse of  
 nature, into his wonderfull light: for they are dayly lighte-  
 ned by these things which chaunces to the Church in the my-  
 sterie of the crosse by Chryst, the Apostle witnesseth to the  
 Ephesians, and obtayne their glory also with the children of  
 the kingdom, whom they serue. For as they were made of

Angells,

Eph. 3.

L. j.

nothing,

nothing so haue they their Tohu va Vohu; that is, their vanitie & imperfection: their darknes also which compasseth about this imperfection, to be wiped away by the light of god; which light sheweth it self among those dark mistes, by the spirit of Chryst. Which dark mistes the holy minds do also acknowledge, & giue glory to the blessed lamb, and so are saued according to Esai & the Reuelation of John. Contrarywise sathe with the wicked confesseth them not, & is damned, blotting his darknesse for light, & the light of god to be darknesse: whereof both he him self with his are accursed. Esai; Job. But darknesse is a certaine boyde & paine thing of nature created, & of the light natural: which thing (this passing from darknesse to light) that which is aboue declareth: which light is god him selfe. And further, the very heauens are not without their vanitie, neither yet those lights aboue, which we daily beholde: If not of nature, that must be brought to nought: yet of such as must be renewed into a more pure state, according to Esai; Peter, and the Reue. And Job likewise confesseth the very Sonne and the Starres to be vncleane in Gods sight. Now if a man may finde in these higher creatures their vanitie: how much more haue shall those things be, which vnder the Sonne are subject to perpetuall chaunces in this nether world: where all things grow and decrease againe with mutuall chaunges, stande and fall, rise and decaye. And these things therfore, Salomon here chiefly looketh, throughly treating of the vanitie of lyfe, of the thoughtes and studies of mankinde, as they that are nexte to man, which he may looke vpon and consider, and which aboue theresse are moze prone to soile sinne. Wherefore, this worde vnder the sunne fell often from the king, being ashen his aduise (in this booke) of this world, things manifestly falling to corruption, signified. Therefore, seeing that every creature hath his vanitie, not onely in his being and operation, but also of his moste mere nature: we are here taught two things very necessarie to the comforting of our selues. One is, that God providently appointeth the reconstruction and reformation of all things after the first workman shaper: by which,

Esay. 6.  
Reue. 4. 5.

Esay. 66.  
2. Pet. 3.  
Reue. 21.  
Job. 25.

Reciprocis mutationibus.

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the things that were made by the space of five dayes, to the perfection which they was convenient, both to their nature and doings, should be new wrought in this recreation to the best state they might haue, and that in Christ, and through the reuelation of the sonnes of God by the same. Further, the condition of man is such, that with him (if he be put in a wayne state) all things lye subject to vanitie. On the other side, he being restored to integritie and sounde state of the glasse of God, all things are also deliuered from their vanitie. For man is (as it were) the knitting together and head of all creatures: In whom all things, as members and partes, are compact to this perfection, which we see in them. For he hath his being with all things: and to liue, he hath that proprietie with rotes: he hath his sense with beastes and liuing woymes: he hath power to vnderstande the truth and falsitie, good and euill with Angelles, and with God himselfe: wherevnto pertayneth this worde Microcosmos, which is, little worlde, and this name of every creature, to whom it is sayde to be preached, when the worde of God is shewed to man: so great a worke of God is man. Vpon the heavenly myndes doe serue, whose administering spirites they be: heauen and earth, and all that is in them doth serue vnto him. All things therefore pertaine to man, as to their lord & prince: euen so, vpon his state dependeth both the vanitie & health of all things. And so man, with the rest of all creatures, are in sundry wise vaine. For man is vaine as the whole and heade, and so cheefly wayne: but the rest of creatures, as partes included in man. For he comprehendeth all, and includeth all things, in being, lyfe, sense and mynd. But the whole is here taken for that which containeth perfection: not for that, either which is vniuersal, called in latin *integralis*, substantial or predicatorie. Therefore the Apostle teacheth rightly: for we know that every creature ligeth with vs, & as it were traueleth together with vs for childe, euen vntill this time. And also for the diligent expectation of the creature, whereby that the sonnes of God be openly shewed. For the creature is subiect to vanitie against his wil, but for him that brought

Roma. 8.

Hebr. 1.

Roma. 8.



## Of Vanitie,

brought is subiect vnder hope: for the very creature also shall be deliuered from the bondage of corruption, into the libertie of the glory of the sonnes of god. Which how it shall be brought to passe, it shall appeare hereafter. Whencefoze the scripture chiefly occupieth it selfe about man: it treateth properly about his fall and resurrection: his sinne and medicine to heale the same: his vanitie, and how his saluation should be repaired. So that the Apostle graunteth to the Coloss. that when man is reconciled by the blood of Iesus Chryst the heuenly Adam, all things are pacified by him, whether they be in heauen, or in earth. And so the reparation of man is provided: by which he and all things in him, might be reformed to the best state. And this is it that we are here warned of, by the vanitie of all things.

The other thing that we are here taught in this place, for lowth of the first: namely, that all Creatures are impossible for a man, to put his confidence in any, and in which a man may ascribe his saluation. For they haue euery one of them their vanitie, of going forwards from out of nothing, into a better condition, vnder a reformatory Chryst. And therefore, that we may safely be committed to nothing in the worlde else, saue onely to one God, which onely is vnderstandable agaynst all chaunces, sinne, death and Sathean, in the blood of Chryst, which ouercommeth all Principales and Rulers. Thou therefore (O king) with thy power, walke be to thy selfe but vayne. Thou also (O wyse man) with thy wisdom: and thou (O iuste man of this worlde) with thy righteousness, which shall be as a clothe filthy arayd in the sight of God, according to the Prophet. Vayne shalt thou be to thy selfe (O philosopher) with thy light naturall, which is mere darknesse before the light of God. Submitte thy selfe to Chryst, the wisdom and power of the father the eternall righteousness, and to that true light, which lighteneth to true glory: for he onely is stable and subiecte to no vanitie, whereas al that euer is thine, is not able to saue thee: for sinne lyeth vpon thee, being cruell agaynst thee through the testimonies of the Law, if the horrible feeling of death picke thee, and that the

the power of hell molest thee, as Salomon notably prometh  
hereafter when he sayeth: And I have binde the Strong, that  
there was no running of the swift, no warre of the strong,  
no riches of the rich that can helpe. What remaineth there-  
fore: the only feare of God now resteth, which delivereth us  
from vanitie, even as it is not vaine it selfe. For it is the po-  
wer of God, the spirite of our Lord Jesus Chyriste, initiating  
and beginning the minde of the godly, with the love of God  
from above, which bringeth true life after vaine life: namely,  
the life of God. Of which, it is the perpetuall well spring, ac-  
cording to the Proverbes: It bringeth also beames of true  
light, after the darknesse of the light naturall: namely, of the  
unapprocheable light of God. The seedes of which light,  
are sown in godly in this feare, as the Psalmographe  
witnesseth: Light is sown to the iust man: That  
signifieth Salomon, where he so oftentimes  
directeth us by in this booke to the feare  
of God, after mention made  
of the Vanitie of all  
things.

Egay. 11.

Proverh. 14.

Psalm. 94.



¶.iii.

Of

# Of Vowes, by Martinus Cellarius, in the fifth of Ecclesiastes.

As foloweth in this Text. *If thou haſte vowed any thing to God, deferre not to pay it.*



**T**o note briefly of vowes, it shall be made for vs to begin at the definition. When we seeke therefore what a vow is, firste offereth it selfe the gender, which is promise. For they that make a vow, promise either them selves, or else their godes. And for as much, as there be diuers promises, by making a partition we shall see what a vow is in scripture. Promise is in two

sortes. One is of men, and the other of God. That which is of men, is made at the arbitrement of men. Of which sorte is that, which the Gentiles made to their gods, without the prescription of the worde of God. As are also at this day, the promises made & vowed in monasteries, which are made without the doctrine of the gospell. The other which is of God, is that, which is made according to the lawe of God. But euery suche promise, is not properly called a vow: for there be certaine promises in the lawe, which although they were made at will: yet coulde they not be omitted: as was the promise, by which Israell took vpon him, to doe of his owne will, all the things that the lawe commaunded, according to the saying of Exodus: All things which the Lord hath spoken, will we do & heare. This promise did the manner of the covenant expresse to Israell, as in whose conditions it was expressly put, & God woulde be the God of his people, if he woulde heare the wordes of the covenant, and obey vnto the law. *Le. 26. Deu. 28.*

*Polwe*

Exod. 24.

Leuit. 26.  
Deut. 28.

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**Holve**, a holve is a voluntarie promise, which is in a mannes choice to promise or not to promise without offence, according to this of Deuteronomie: when thou bowest a holve to the Lord thy God, thou shalt not be slacke to pay it, for the Lord thy God wil require it. And if thou deferre it, or slack the time to pay it, it shall be reckened to thee for sinne. But if thou wilt not to promise, thou shalt be without sinne. But the matter was otherwise touching solempne oblations, as only commanded for a time, according as every mannes estimation was. *Exod. 30.* Such oblations were voluntarie, yet they were no holves. Therefore, we must seek a difference, by which a holve may be sundryed from other oblations. And that difference shall be made with a distinction. A holve is a voluntarie promise, made after the example and for me of the law, which is put in thy power to holve it or not to holve it, as was the law of the Nazarites, and also the holve of the soule, of which we readeth *Leuit. 27.* But in this holve were two things regarded. One principall, which was chesely acceptable to God: namely, an harte prone and inclined by feare to the glory of God: which hart, the law required before all things. The other not principall, which is the externall oblation, being but mysticall and figurative, which was destinate to a certaine end, that is to wit, to the kingdome of Christ, in which it should be finished: that is, fulfilled spiritually, according to this saying of the Apostle: These things are  $\gamma$  shadow of things to come, but the body is in Christ. Therefore, as pertaining to this part of holves a distinction here offereth it selfe againe, that thou put one holve of the law, and an other of the gospel. This to be true, & the other mysticall: the first, Moses teacheth in the latter Christ. And  $\gamma$  the apostle closely toucheth to the Romans when he saith: Therefore are we buried together with him by Baptisme unto death, that as Christ was raised up from the dead, by the glory of the Father: even so, we also walke in newnesse of life. Why is the true holve, this is the true consecration of the soule, by the which the soules bynde them selves to God, that they will walke in a new life, laying a side the olde, by the light of the spirit of Christ, being

Dent. 23.

Exod. 30.

Numer. 6.

Leuit. 27.

Collof. 2.

Nota. 1. not

.a. holve

.o. holve

.o. holve

Roma. 6.

being so brought unto them: not by their owne power, but by the power of God; by which they are newe borne to the hauiing of these desires in them selues: and by which they are thus brought, to offer them selues unto God. In which power of regeneration, who so be therein, it is as free to them both to thinke well, and to doe well, as it is to beastes to goe by the vitall breath of naturall life, or as it is to birdes to flie aboue vnder the skie. Which tolme of the newe lawe, the goodly did pfigure in the olde coneuant by externe oblations: as did the pzarites by the regal bushe of their heades, by the anointing of deade coppers, and by abstaining from wine. And this performed they, according to the measure of the spirit of childhode. So that, there is one and an especiall tolme, euen as there is one kingdome of God, one and principall conuante, one Priesthode, which is annoynted with the spirit (that oile of heauen) one sacrifice, & one heauenly inheritance, but according to the time. Besides all these true and principall things, the people that were vnder the lawe, pfigured mysticall tolmes and sacrifices: a mysticall conuante also shewed in the fleshe, and deuoted to an earthly inheritance: and a mysticall kingdome like wise & Priesthode, vntill the fulnesse of time. Of which things, the Apostle saith to the Hebrewes, The lawe obtaining the shadowe of good things to come, but not the image it selfe of things. Nowe, this image is veritie, the fulfiller of the olde lawe, by the spirit given of the newe lawe. In which, euen as other things: so tolmes also only spiritual haue place, being attempered to the nature and disposition of the lawe. Further, this lawe is written by the spirit in the hearts of the soundes, being free from externe obseruation of time, of sacrifice, of place, of ceremonies, and of nation, according to this saying of Christ: The kingdome of heauen cometh not with obseruation. Wherefore, let cease suche prophane tolmes of superstitious religions, which are taken in apparell, in meates, in liuing vnnaried, in place and to places, and to obserue times: so they haue neither the lawe nor the gospel to abide on their side. As for the lawe, pertaining to mysticall things: that is, extens things, they are disposed. The other kingdome

Hebr. 10.

Iere. 31.

Collof. 2.

Hebr. 10.

Luk. 17.

kingdome  
thing  
holys  
est a  
none  
of me  
none  
that  
foze  
be no  
thou  
meat  
the se  
nanc  
Apost  
phets  
God  
faith  
vncer  
celle  
our o  
be ob  
mann  
copper  
foze,  
by the  
thou  
inspir  
so, the  
most  
suche  
tolme  
with,  
lawe,  
able  
twes  
foz m



kingdome, trauaileth not in the externe choise and respects of things : but contrarywise, it standeth in peace and ioy of the holy ghost, as the Apostle saith to the Romanes. Thou bowest a prescript manner of apparell: the gospel prescribeth thee none, but maketh it free. Thou segregatest a certaine kind of meate and drinke to thy selfe : but the Gospell segregateth none. Thou indigest thy selfe in meate and drinke, contrary to that which the Apostle biddeth, which saith: Let no man therefore indige you in meate and drinke. Thou maist say : If there be none obligation of bowe, indgement hath no place. But thou naughtily bowest: and by thy bowe separateth the vse of meate, which Christ maketh free to thee: to whose secte, and to the secte of his members, all things are subiecte by the ordinance of God, according to Genesis, and to the Psalme. The Apostle sharply inueying against you, calleth you false Prophets, which commandeth to abstaine from meates, which God hath created to be receiued with thanks giuing of the faithfull. Thou furthmore bowest to liue vnmarrried, being vncertaine with thy selfe of the gifte of chastitie, or what successe it will haue with thee: which is not mannes gifte, nor at our owne arbitrement, but the more gift of God : namely, to be obtained by prayer at the will of the giuer, & of none other mannes power, according to this saying : All are not able to comprehend this saying, but they to whom it is giuen. Therefore, if thou canst be continent or chaste, thou art continent by the benefite of God, and not by thine owne. Therefore, be thou chaste, freely, according to the free spirit of Christ, which inspireth heauenly giftes where he wil. In which libertie also, the consideration of bowes is put. Those things that were moste freely bowed in the lawe, were not perpetuall : but all such, as might be redeemed when they lasted. But ye bowes without the woorde of God : and not contented therewith, ye promise the same to be perpetuall, both without the lawe, and without examples of Gods law. But if thou be not able to liue chaste, studie that thou doe no violence by thy bowes to this woorde of creation lawe in nature: It is not god for man to be alone. And also to this : It is better to marrie

Roma. 14.

Colos. 3.

Gen. 1.

Psalm. 8.

1. Timo. 4.

Math. 19.

Iohn. 3.

Leui. 27.

Numeri. 6.

## Of Vanitie,

Gen. 2.  
2. Corin. 7.

Deut. 12.  
Leui. 27.

Deut. 12.

than to burne. But thou shalt not bring it to passe: the unbelittie and weakenesse of the flesh declareth that plainly, which thou alwayes overcomeest not, endenoz thy self therunto neuer so much by the feare of God: which feare we deny not to be in some of them, whom this lacke of knowledge detaineth and holdeth captiue to make bowes: partly by the obstinate desire of some men, which can by no colour be defended, or that I speake not of moze greuous things: for my mind is (before God) to couet the winning of many to Christe by wryting this, and not to hurt by my wil any man. Therefore, as in the lawe were bowed mynsticall bowes, after the rule of Gods lawe, and not rashly all things what so euer they were, and after euery sort, and in euery place, according to Deutonomie and Leviticus: euen so, in the state of the gospel, bowes ought to be enformed after the example and disposition of the heauenly world, free from al externe habite or shap of things vnder the sunne: which bowes, the faith of regeneration may inwardly gouerne, and not thine owne presumption, guided without the worde of God. And let them be suche bowes, as may chaunge the affections, which may guide consciences (and not bring an externe visage) well answering before God, but not apparel, not meat, not shauing of heads, not oyles, halles, golde, and stones. Al which, by the very abuse of an euil handled conscience, and with this vaine world, ware olde, banishe away and come to naught. Therefore, as Salomon sayeth, a man must bow and pay his bow: But in such order, that thou bothe bowe and paie, after the prescript of Gods worde heard in the Temple, and not after the doctrines of men: which doctrines, God speaketh not by his Prophets: for suche in dede is the condition and state of man, that he only depende vpon the worde of the liuing God his maker: that he neither adde nor take away from it, according to Deutonomie. For, as in this visible world, that heauenly mouing is a constante and firme rule into all times, of all mutations, which chaunce in these lowe things: and as some knowne and certaine quantitie, measureth the other quantities of vncertaine greatnesse: and as in the very mindes that are made the generall anticipations

passions and principall guides, measure (like faithfull rules) the other cogitations: euen so, the only worde of God, is farre the most constant measure, rule, & sure knowledge, by which, thou maist direct thine own conscience in those things, which pertaine to eternall life. So that, as men (from rules) neither adde nor diminish, least they may deceiue a man like Lesbies rules; euen so, by Moses, ought nothing to be either added or diminished, from the indefeible word of God: which thing let them likewise obserue, whome mennes decrees holde yet as captiue. If therfore thou makest a vow, and hast not the word of God to lead thee to the same, binding thy conscience where it ought to be free: making a lawe to thy selfe, where as is no lawe of God: appointing an obseruation of creatures, where as the kingdom of Christ admitteth none: (who is that king of heauen, & iudge sitting vpon the throne of God the father, before whom, men ought to be well ware and do reuerently:) that vow of thine, which thou thus makest, dwelling sinfully vpon the earth, shall be none: void is it therfore, and fruitles, and ought not in any wise to be fulfilled, but to be broken of thee. Thus farre of the vowes of religious men and priestes, touching their diuerse  
 Use of apparell, and the shaming of  
 their heades, with such other  
 vaine vowes and obseruances.



# Of the Olde man and the Newe: which be compared together,

by Martinus Cellarius, vpon the seventh of the  
Preacher, otherwise called Ecclesiastes.

## OF THE OLDE MAN.



The Olde man is made of the earth, and fashioned into a liuing soule, according to this text: And man was made to be a liuing soule, In animam viuentem.

2 This strengthe is it, which both the works of nature: as are to engender, to nourishe by, to seale, and to iudge of things, agreeing or repugning to nature, as we read in the firste of Genesis:

Encrease ye and be ye multiplied.

3 In this parte, the liuing soule, which the Grækes call Pſichin, of winde or breathe, is common to man with other beastes, and with all things that line, as it is also wrytten of them: Let the earth bring forth the Animam viuentem, liuing soule in his kinde. Reading in both places, both about the making of man and beastes, one selfe same worde in the Hebrew, which is, Naphshekeijah, and signifieth winde or breathe.

4 So that, this soule is the breath of life: by which the naturall body, and not the spirituall, the earthly, and not the heavenly, is animated and lineth. By which the grosse bodie hath life, but not that body, which is transformed to be glorified, according to the Apostle in the firste to the Corinthians, the fiftieth Chapter.

5 In which conferment, it must be diligently sene what it is, that the firste man was made of the earth: and what also the seconde, which cometh from heauen. Further, what it is that the first was made into a naturall soule or life, and

and the second into a quickening spirite: and what the soule of the first Adam is, and what the quickening spirite is, and what his function is in the seconde.

6 But aboue the degree of lining soule, the vitall strength of man aduanceth it selfe by the meanes of the minde, to thinges inuisible, and to principles vniuersal: by which part he is farre discrepant from the rest of lining things, both by nature and operation.

7 In which parte also, the firste Adam was dipped with the feare of God, aboue and besides the nature created: by which feare, he might haue his Creator in reuerence. To which feare, all other things that were in him obeyed, bothe body, sense, and minde, for he was soundly and rightly created: In whom rightnesse was put: of which rightnesse Solomon speaketh when he sayth: Onely this I founde, that God made man right. &c.

8 Therfore, when we call the first Adam, olde and earthly: olde and earthly is not here put to contrary that which is iuste: that is, innocente: but agaynst that which is to be renued into a better condition: In which sorte, scripture speaketh of the olde creature, when it treateth that al things are to be renued. In Esai. 66. and in the Apostle. 2. Cozinth. 2.

9 But yet this rightnesse in the firste man, was not a rightnesse of the reuelations of the mysteries of the kingdom of heauen, although these things were put in him to be brought forth in their time: but of innocencie, which was toynd with the ignorance of the counsels of God, touching his saluation and glory.

10 And to the expresseion of the deuine Image was set in innocencie, and not in the manifestation of the fathers wisdom that theit should be made: which being hidde from time out of minde in a mysterie, the Apostle sayth that he speaketh to the Cozinthes, in the. 1. Epist. 2.

11 Which wisdom is reuealed onely in Chryst, who hath the keyes to locke and unlocke the gates of the kingdom of heauen.

12 But this Chryst was neither promised, nor begonne to.



## Of the olde Man,

to be reueled, till Adam had fallen. *Gen. 3.* This very seede shall breake thine head.

13. *Wherof commeth this notable saying of the Apostle:* God hath shut vp all things vnder sinne, that he might haue mercy vpon all. Wherefore as the first man lacked experimētes of grace and w<sup>o</sup>athe, of falling, and rising agayne, of ignomie and glorie whylest he stode: euen so the mysterie also of Christ, in whom onely the treasures of gods wisdoms were layd vp, were then vnknowne, sinne opening the trocke, and the crocke opening glory. *Rom. 5. 11. 1. Cor. 4.*

14. So that, as the first man, of the body made of clay, by the maker of all things, was by nature a weake and frayle wo<sup>o</sup>ke (although that if he had not sinned, he shoulde haue bene immortall by the iustice of God, who punisheth no man with death without sinne, according to this: For the rewards of sinne is death:) euen so, there lay open vnto him an occasion sone to catche a fall. For being vnerperte in things (although while he was yet innocente) he mighte sone be brought to eate of the fruite that shoulde be his bane, by the subtille Serpente, at the enterance of concupiscence into him, which by viciating the body, shoulde bring death, and rayse vp warre to the inner man, whom the spirite of feare had put in him, whereof the Apostle treateth in the senenth to the Romanes,

15. And that is brought to passe by the engines of Satan, who is a murderer from the beginning, a spirite of dissention, and not of peace, as the heauenly man Christ witnesseth of him in John. 8. Chapter. By whom it happened that Adam being tempted, beganne to haue experience by the infection of sinne, what the w<sup>o</sup>athe of God was, what grace was, what the power of sinne was, and what medicine was for the same, Christ Iesus, that blessed seede, that shoulde be bozne of him, being shewed vnto him.

16. Where it muste be w<sup>o</sup>ayed, what it is that Adam had bys eyes opened after bys fall, and likewise what is the Tre of the knowledge of god and euill, and why it was so called, and what occasion was offered, and whence it was

was taken to promise Chryſt: what Gods counsell was about the fall, and after it, about the crosse, and what the myſterie of the crosse is, to glozie, oute of the vndoubted Scriptures.

Gene. 3.

17 But Sathan meditated this fall by a difference, first caſtyng his hayte (by the craſſe that was in hym) at the woman being the weaker kinde, to the taſting of that cruell apple.

18 Whereof alſo the curſe fell vppon him, which was the author of ſo great deſtruction: whom Chryſt Jeſus the ſeconde Adam woulde deſtroy with hys adherentes: and would ſaue the earthy Adam with his poſteritie, which were written in heauen, and had not fallen, as byd the reprobate ſerpente.

19 And ſo it chanced, that the firſt man enduced by ſathan to tranſgreſſion, began to haue a delight in erthly things, putting vppon him the euill affections of the corrupted fleſhe. Where the nature of the earth, out of which he was taken, offered firſt it ſelfe vnder Sathan the mother of the matter.

20 For the earth is an element, ſuggiſh, ſlouthfull, colde, dull, and full of darkeneſſe: lacking euery aſe and motion, excepte it be newe chaunged from aboue with ſpिरितe and lighte. In this ſorte is the olde and earthy man. And therefore theſe termes, olde & earthy, haue no prayſe in ſcriptures.

Gene. 7

21 And ſuche fruite alſo came of him by propagation and increaſe of the fleſhe corrupted: fruite of darkeneſſe, not of light: of death, not of life: of wrath, not of grace: of male-diction, and not of benediction, by his owne nature.

22 For the order of right ſtate loſte, by which the liuely body was obedient to the iudgement of the mynde, and the mynde obediēte to the ſpirit: what other mighte needes reigne, than iniuſtice, in ſteede of iuſtice: death in ſteede of life: wrath in ſteede of grace: & darkeneſſe in the ſteede of light:

23 Which iuſtice properly is nothing elſe, than a conſormitie of all things in the reaſonable creature, to the lawe of Gods mind: by which it is commaunded, that God be loued aboue al things, & a man to loue his neighbour as him ſelfe.

What iuſtice is

## Of the olde Man,

24 Of iniustice, the matter is cleane contrarie. By which, Adams posteritie deperished and corrupted, followe the disposition of Sathan, the authoꝝ of iniustice.

25 For he proudly boasting him selfe of the giftes of nature created, glorifieth not God, the true life and lighte as he is worthe: and hateth the reasonable creature, whom it be-houed him to loue, as being nexte creature vnto God. And specially, he set vpon the innocent Lambe by guyle and de-creyte, whom he slew in heauen, by purpose and counsell from the beginning, and dꝛiue downe from thence into these lo-uer parts, when he had no moze power in heauenly things: he likewise deceitfully set vpon man (being a weake pece of worke made of earth) and brought into this worlde vnder the sunne, these euils which we see.

26 In consideration whereof, he is called the principate and cheefe ruler of darknesse, and the father of lyes, accord-  
ing to this of Iohn. 8. when he speaketh a lye, he speaketh property of his owne: for a lyer he is, and the father of lying.

27 Contrarywise, God is the authoꝝ of Justice, not of in-justice: of that which is righte, not of naughtinesse: of truth, not of lyes: as Chrysostome also is comming from aboue, who sayth of him selfe: But bicause I say the truthe vnto you, you beleue me not. Which of you will repproue me of sinne? Except a man would say, God to be the authoꝝ of euill pri-  
uately, for that he giueth not his spirite, which onely maketh rightnesse of Justice. But of that spirite (I pray thee) to whom is God better?

29 Forasmuche therefore, as sinne is the priuation of rightnesse which ought to be in man, the same in Scripture is worthily called vanitie: that is, a frivolumous thing, and a thing of naught. And they which followe sinne, are counted to followe and goe about vanitie and a thing of naught. The Psalmist sayth: Their heart is bayne. But how is it bayne? bicause they lacke the spirite of God. Which spirite, if a man haue, he hath life and light. If he haue him not, there is dark-  
nesse and death. And what is moze frivolumous or bayne than these

these things: to befoze God in all popes the same that he commaundeth. For he is the highest god, which ought to be loued aboue all things. He commaundeth loue, which loue he is, according to this: God is loue. He commaundeth truth, iustice and clemencie, all these things he is. Ergo, he commaundeth him selfe to all creatures endued with reason: as to them, who are onely able to receiue him. And agayne, he onely forbiddeth that, which he is not: namely the loue of our selfe and of creatures, that a man reke not, nor put his trust in them, and that of the inenitable order of his wisdom: In which order, onely the perfecter things haue power to bring another thing to passe. And that which is not perfect, to doe that which is worse, and not that which is perfecter. And as the bodies of men liuing, hauing life of the soule, holde their state righte: euen so the reasonable creatures gouerned by the spirite of Christ, defendeth the degree of iustice and integritie. But being destitute of this spirite, all things are contrary. Rom. 8. Ier. 31. Deut. 30.

1. Iohn: 4.

30 So that the olde man was called man after his fall by contempt, being void of this spirite of rightnesse: that they may know that they be but men, that is vanitie. Clay like to water, when he would shew Egypt to be of no weight, he saith: Egypt is a man, and no God. And Isaias saith of Chanaan: Beholde the man: hauing respect to the contented formes of Christ, drawn out of our sinne: which formes he bare in his flesh. Likewise the psalme hath: What is man? And also Salomon saith: I sayde in mine heart of the children of men, why should God chole them?

Psal. 9.

Esay. 31.

Psal. 8.

31 All men through dayis desires, embracing earth, not heauen: carnall things, not spiritual things: the loue of them followes, and not the love of God.

32 And when we be liue, a worthy sentence is giuen vpon the earthly man: Of earth thou arte, and into earth thou shalt returne. Gene. 3. as befoze in the same Chapter, and after in the 19.

33 Being of equall condition with all men, least any man

## Of the olde Man,

men should haue him selfe, so as muche as we be all the dust of the earth, all flesh a like, all alike in daunger to sinne, and to the wrath of God, as parteyning to the olde birth.

34. Which thyng Chrystes finger writing vpon the ground noted, signifieth the earthy stocke of which we come, which should infect all men without exception, and cleareth no man of sinne.

35. Not only the body corrupted with earthy concupiscence (being counted in the scale for flesh) but also the best parte of man: namely the mynde, which they cal the principall part.

36. Not that it is not a good creature, a naturall light, that seeth the truthe and falsitie: god and badde: which argueth the consciences of sinne, and giueth testimonie of the righte-ousnesse of God: but for that, that this light also being infected with originall sinne, is darkened in many things, and not of efficacie to transforme the mindes of them, in whom it shineth.

37. Whole senses, the Scripture aduertieth to the olde man and to the flesh, when the minde is not yet bozne a new by the spirite of God, as parteyning to motions and incitations corrupted.

38. Making for flesh, what spere is not of the holy ghost, and bozne a new from aboue: that is, the whole man with body and minde, not yet being bozne a new by the spirite of God. John. 3. Rom. 8.

39. Examples are all the hydes of the Gentiles, in the light naturall, and the Phariseis, most righteous in the law: whose sinne the Lord witnesseth to remayne, because they sayd them selves to be, when in deede they were yet blind.

40. But they say with that parte, which was the best part in them: namely with the minde: yet by which they should haue this: who so is without fault among you, call the first stone at his. And this of the Apostle: Knowledge maketh a man proude.

41. Not that the minde of hir substance is flesh and of earthly nature, for she is a spirite. Cozinth. 1. and to the Rom. 8.

app202



approching next to the Deitie, no better woꝝke created com-  
mynge betwene. **Conclis.** but she is flesh, soꝛ so muche  
as she is viciated with contagion of the affections of the coꝛ-  
rupted body of sinne.

42 In the reprobate, besides this contagion and infection,  
the minde beeing voyde of the grace of Election, addeth of  
hir owne, the neglect of the veritie knowen: that is, she nou-  
risheth the sinne agaynst the holy ghost: which she carrieth  
with hir into the other woꝝld, neuer to be forgiven.

Math. 12.

43 And so Abel and Cayne, David and Iudas: that is, that  
they be accursed with the serpent: and the blessed electe by  
the grace of pꝛedestination in Chꝛyst, before the foundati-  
ons of the woꝝld were layde, are bothe by nature the olde  
man (aswell the one as the other) the children of wrath and  
of darkenesse: The difference is in the election. But soꝛ as  
muche as it pertayneth to the grace of the new man, and not  
to the nature of the olde man, it pertaineth not to this place,  
which treateth here of the disposition and nature, of the coꝛ-  
rupted and earthly man.

44 Nowe, such is the first Adam with all his posteritie,  
sprong of the seede of the corrupted flesh. And such also is  
the woꝝlde with his desires, made of naughte, and going  
to naughte.

45 He therefore is damned with his wickednesse and fol-  
lishnesse: with his righteounesse and unrighteounesse: in  
his children with their father. Nathan, which hath inuen-  
ted all these evils: bying in (that which Salomon so often  
abhoyreth in this booke) the vanitie of sinne and death.

Of

# Of the new Man.



**N**ow, the matter is otherwile of the new man  
and seconde Adam: Chryst Iesus the blessed  
sonne of God is he, not taken out of the earth,  
but sent downe from heauen.

And so not made into a living soule;  
(which thing pertaineth to conception) but  
made of his father into a quickening spirite, as the Apostle  
witnesseth in the 1. to the Corinths.

This spirite quickeneth: that is to say, maketh vs alive,  
not with life naturall, but spirituall. And therefore he dothe  
not the naturall functions: which are, to engender and to be-  
get children of the flesh, &c. for suche worke hath no place in  
heauen, as he being man, declareth in sparke. 12. when he  
saith: But they are like the Angels which be in heauen,  
by their resurrection.

It is therefore the breath of life from above, whiche  
God here bloweth into the seconde Adam, and by him into  
his members, whereof is this: Take ye the holy Ghost, &c.  
and that with a spirituall breath, not with an earthly: By  
whiche the body is transfigured into an heavenly habite after  
this earthly, according to this saying: It is sowne a naturall  
body, it riseth a spirituall body. So that the spirite quickning  
is not here taken, as which should be opposed and layde a-  
gainst that which is innocencie and right: but against that  
which animateth with earthly life. Whereupon the first A-  
dam, although he were iuste with the spirite of innocencie:  
yet lacked he this quickning spirite (as the Apostle taketh him  
to the Corinths) whose body was naturall, not spiritual: earth-  
ly, not heavenly. Neither could it be transformed into a hea-  
venly body, without either the death of it, or immutation ve-  
ry like unto death: as he cleerely signifyeth, when he pro-  
ueth by the mutuall conuersion, that the resurrection con-  
sisteth not without death: alleaging a similitude of the seed, of  
whiche Chryst had mentioned before in John. So that Chryst  
receiued the name of the new man then specially, when he  
was

Iohn. 20.

was raised up by resurrection from the dead, to the right hand of the glory of God: and not before, when he had put off mortality, and the ignomie of the crosse of his flesh, to the which, he was doine for vs of the virgine: he namely then being declared to be truly the sonne of God by the spirite of power, according to this: which was begotten of the seed of David after the flesh, which was declared to be the sonne of God with power, according to the spirite of sanctification; of this, that Iesus Christ our Lord rose againe from death. To which time also, this properly pertaineth in the seconde psalme: Thou art my sonne, I have this day begotten thee: the Apostle Paule reciting it for that time in the Actes.

Roma. ix

Act. 13.

50 For as much therefore, as the newe man is such, he giueth the nature of heauen from whence he came: which heauen, is agile, full of vertue and light. After this sort is the heavenly man, and all the children that come of him.

51 And for that, there was no way for this Adam to fall: namely he, which was conceived by the spirite of God, not able to be brought to sliding, as he witnesseth of himselfe when he saith: The Prince of this world commeth, and in me he hath nothing at all.

Iohn. 14.

52 And the same returned to heauen, from whence he came hither: euen as the earthly returneth to the earth, of which he was made: all things returning to their beginnings by diuine disposition, as he saith of him selfe in the thirde of Iohn. And no man ascendeth into heauen, but he which came down from heauen, euen the sonne of man, which is in heauen.

53 Seeing then, that the olde man and the newe are so farre distant, in beginning and ending, in nature and affections: the olde shall not become newe, except he lay away from him his affections and desires, and put on him the newe affections of the newe man.

54 Which can not be done, without a new birth & death, that the olde man die to him selfe, that is, to the loue of him selfe, and to the contempte of God: and that the newe man be borne a newe to heavenly desires, that is, to loue God above all things, and our neighbors as our selves: for this loue is the

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## Of the newe Man,

ende of the lawe, and the summe of all the rightnesse of diuine iustice, vnto which we are to be reformed: which the very order of creation clereley teacheth in which he ought to be loosed with equal loue, which hath taken equall degree of perfection with the. But such is man made to the similitude of God.

55 For as much therfore, as we must be borne again, it is a question, wherof, or by what we be regenerated, or what set to the helping hand to the renewing of vs? Is it the light of nature which containeth the lawe wytten in all mennes hartes and mindes? No not that: for that light being corrupted with originall sinne, howe should it wipe away the spot, and place innocencie in stead thereof? further, the light of nature is darknesse, if it be compared to the light of God, which bringeth eternall life, as aboue it is the web. Now, what communion may be betwene vice and integritie, betwene darknesse & light? By regeneration we are begotten the children of lighte. But how shall darknesse procede to so great light?

56 Suche lesse shall the workes of the lawe performe so great a worke: which (if they be done) are too weake in cause, as done by the lighte of nature, & by the rightuousnesse of the law: so that all naturall things in man and created strengths, take a fall.

57 What remaineth then vnto regeneration? Only the spirite of Iesus Christe, purchased for vs by his blood: which may repurge the childe of olde Adam into a newe man. Other thing there is none, neither in heauen nor in earth, as I haue aboue proued in the rule of iustification.

58 And that witnesseth the newe man him selfe, being the author of this natiuitie, when he saith in Iohn: Except a man be newe borne of water and of the spirit, he cannot enter into the kingdome of God.

59 Where, looke what the naturall winde is in this visible worke of the world, in this aire next vnto vs, through the light of heauen, & waters from aboue to make the earth bring forth frute: the same the spirite of God the father in Christ his sonne, to this Iohn and Vchu: that is, to this vnto men and vnto all the of the world: that is to say, to their mindes, by the light

light that no man can come at, and spirituall waters to renew  
their stomackes, to bring forth frutes woorthy of heauen.

60 And for that cause (in the mention made of regeneration) is loyned water to the spirit: In which, and by which, the  
new birth may be wrought. And in an other place, fire is also Mat. 3.  
taken to company to worke so great a worke, when we read:  
He shall baptise you with the spirit and fire.

61 In which part, respecte is had to the figures of the created  
worke. For as in it, the spirit or winde was coupled with  
the waters which he shuld moue, preparing the earth by the  
light brought vnto it, to y<sup>e</sup> encrease of that, which come of his:  
euen so, the worke of regeneration stirreth it self his earth, first  
emptie & void: his water of the spirit, and of light: which is  
fire, that new regenerateth heauen: which in John we spake  
of a litle before: whether also are those things to be called, which  
we read of Helias, of the spirit, commotion and fire. 3. Reg. 19.

62 Whereof it is, that the olde and new Testaments  
speake so ofte of the spirit of Messias: by which he testifieth,  
all saluation that pertaineth to man. Esay. 32. 44. 61. Ezechiel  
36. 39. Joel. 2. &c.

63 Notwithstanding this spirituall power of God the fa-  
ther, is poured in by a certain order, & by an order of certentie:  
For first, it is fully resident in Christ, as in the head: and from  
thence it floweth into the Church of the elect, as into the body  
and is imparted to his members, to euery man, according to  
the measure of the giuing of Christ the head, agreeing to this:

For God giueth not the spirit to him by measure. And as per- John. 3.  
taining to the donation, we read this: For he shall receiue of John. 16.  
mine, and shall declare it vnto you. In like sorte to the Ephe-  
sians. 4.

But grace is giuen: to euery one of vs, according to  
the measure of the gift of Christ.

64 And so only the saintes are partakers of spirituall per-  
fection, of part, and from member to member of which Christ  
is fully in possession: to whom, the kingly annoynting of the  
fathers power, glory and maiestie, annoynteth without mea-  
sure, to all perfection of God the father. Whereunto also, this  
of the Apostle pertaineth: you are Christs, and Christe



## Of the newe Man

is Gods. You I say are Christs, as the members of the head; but Christ is Gods, as the head of the vniuersall diuinitie. For that perfection of the body, which is poured out through out all the members: the same resteth whole in Christe the head. *Clay. 11.*

Collos. 1.  
Ephes. 1.

65 This is it, which the Apostle calleth corporally: and hereunto also pertaineth that word, the fulnesse or complement: whereupon the Psalmist saith of Christ: The Lord sayd vnto my Lord. And an other Psalmist saith of the Saints: I haue sayd, ye are Gods. And Peter saith: ye are partakers of the diuine nature.

66 Which places are truly to be vnderstanded, as the new borne are truly called the children of god. For as there is a true regeneration: euen so, there is a true participation and possession of the diuine nature, and of the diuine light, wisdom, and righteousness. This is our hope and vocation in Christ the head, of the participation of the substance of God, and of the nature of the father, by that we be borne a newe of the spirit of Christ. *John. 1. Pet. 1. Rom. 8. Gal. 4.*

67 But we speake here of Christe, as the treating of him pertaineth to the cause of regeneration, which cometh of the spirit. For what the scripture speaketh of the eternall word, we holily worship, and will speake thereof in an other place.

Psalm. 50.

68 Therefore we be not called the sonnes of God, & newe men after the same sort that Christ is: For he is the naturall sonne of God, and the newe man bothe within and without. But we be the sonnes of God by adoption, and newe men onely inwardly in this world. He is borne the sonne of God, and the newe man. We are begotten the children of death and of sinne by the first Adam: and we are borne the sonnes of God and a newe creature by the second Adam. For of the earth we be earthie: and in Christ the heauenly man, we are taken to grace, and to the inheritance of sonnes, by newe birth, which shall in the day of resurrection put on newe flesh vpon us, euen of the flesh of Christe.

69 So that, here being reined while we liue in this world we consist of two men: of an outward and inward man, of a body

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body corrupted with concupiscence: and of a minde repaired with the spirite of the newe couenaunt.

70 The body once corrupted, is not reſtozed in this woꝛld: for it is all earthie, tending to the earth of his owne will and waight. And therefore he alſo returneth vnto it, bicauſe of the ſentence once giuen vpon it, when the tempzament of this woꝛldes elements is diſſolued, of which it is made, as Salomon oft teacheth in this ſermon: And is now and then moꝛtified, that it ſhould not the deſires to which he is inclined, that Erie ſpirit of the heauenly new birth, quite burning them vp.

Gene. 3.  
Colloſ. 3.  
2. Corin. 4.  
Mala 3.

71 The inner man therefore, that is, the minde, which is put into this body to rule it, is only renued in this life, to the fellowſhip of the diuine light.

Colloſ. 3.

72 Wherefore, they that be regenerate in this fraile life, cary men about with them, as contrary the one to the other, as are light and darkeneſſe, death and life: and as farre diſſident, as heauen and earth. The outwarde and olde man is viſible: the inward and new man is inuiſible. The outwarde man is earthly, and the inward man is heauenly. The outward man is conſeined of carnal ſeede, and the inward man is ſtrengthened with the ſpiritual ſeede of the woꝛd of the liuing god. The outward man is fed with meats & will periſh: but the inward man groweth with eternal ſeede. The one is made fleſh of the fleſh of man: the other is made a ſpirit of the ſpirit of God.

1. Pet. 1.

73 The outwarde man is euer polluted and ſinneth: but the inward and new man neuer: neither cannot it ſinne, as it cannot die.

Iohn. 11.  
1. Iohn. 3.

74 And no man ſhall, ſo; as much as thou ſhalt finde contrary lawes in them. The one of ſinne, which holdeth vs downe to the ground, perſuading earthy and carnal deſires: the other calleth vs vpwarde, burning in deſires of heauenly things: tope; a man may ſee the marvellous continuation of bothe men, ſet together ſo; experience of ſo great things, not without the marvellous counſels of the diuine providence.

75 Further, the olde man is created of God, and therefore made of nothing: the newe man is boꝛne of God, & ſo of ſome thing: namely, of his ſpirite. Whereof he neuer dieth, he neuer

## Of the Newe Man.

wareth olde. And these are the things, which Christ disputeth of the life eternal: which, true faith bringeth: that is to say, the spirit of Gods light. Upon this poynt, standeth the hope and consolation of Saintes.

Esay. 53.  
Roma. 5.

Collof. 1.  
Hebr. 1

76 By this faith, the outward man obtaineth pardone, if the spirite of the inward man remurmur against him, while we dwel in this life. For faith staide by with the rightuousnesse of an other, that is, with Christe, which being innocent died for offenders, delivereth the faithfull from dampnatione sentence of death and sinne: and dialueth backe the desires of the olde man, that he do them not (the bydle of the spirit calse in his teethe.) For it is not obtained, that they haue no being in vs, and that they wholly be destroyed in this worlde, as long as this flesh liueth: the resurrection giueth that; in which both the body it selfe shall be also raised vp out of the dulle of the earth, from deathe vnto life, to fulfill the body of Christe: which, as the head to the body went befoze, being the first begotten sonne of the newe creature, and the vnspotted firste frutes of the kingdome of the fathers maiestie.

77 For what life shal the head haue without the body, or the body without the members?

78 And the fall of the first man so repaired and amended, we shal be restozed to that from whence we fel: that is to wit, to rightuousnesse and innocencie: but in a far better state and condition: for in this innocencie, the earthy life shal be chaged for an heauenly: mortaltie for immortaltie: and after sinne, fall shal be changed for resurrection: and the ignomie of the crosse, for glozy. So great is the goodnesse and wisdom of God, which thus farre and this way must be reuealed.

79 Not only the olde man, but also euery other creature shal be redeemed and deliuered from vanitie, vnder the reuelation of so great a kingdome, the Apostle witnesseth. Rom. 8.

80 But how? Shall the plants reuiue againe and florish the a newe: And shal the beastes and liuing things put immortaltie vpon them? yea verily: but not by themselves & in theyr subsistences or beings, but in the whole, that is, in the heade Christ, and in the saintes his body: whilest in them, their bodies,

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bodies, life, sense and minde, be restozed to newnesse & glozy: which degrees conclude the vniuersall perfection, bothe of the woꝛke created, and also of that which is to be renued, and the same in the newe and blessed man Chzist Iesus the true God, and very eternal sonne of god the father. Where is diligently to be marked, that we distinct these thz: diligently in Chzist: namely, a true fleshe, and very bones, a very soule and minde in daede, and the very spirite of his father: In such soꝛte, that of euery one of these, the nature be seperately & distinctly kept, and reserued to it selfe in the kingdom of glozy: not one mixed with an other, euen as Chzist himselfe did distinct them: when after the resurrection he pzoued and verified to be in him the nature of very flesh and bones. In which order, the holy ghost obtaineth the highest place, as the kingly vnction of the fathers maiestie. The second is the minde, the thirde are bones and flesh. Which thing, if it shalbe marked, we shal ouercome great difficulties, and shall escape most greuous errors, that are now in these dayes of the flesh of Chzist. Therefore, as by this Chzist, all things were made, both visible and invisible: euen so, by the same, and in the same, all things shall be renued to glozy, the woꝛke of restauration, so farre passing the first woꝛke of creation, as mutable is excelled of immutable: and as that which is renuable, is excelled and surmounted of that, which already is renued to better, and into the best state it may haue.

The distincte  
nature in  
Chzist reserued  
after he was  
glorified.

82. This is the merite of the pure bloud of Chziste Iesus the heauenly man: which being sprinkled abzode vpon all things, mundifieth, that is, maketh cleane al things in heauen and in earth, the oldnesse of corruption dissolued, & the newnesse of incorruptibilitie brought in that shall abide for ever: when this shalbe spoken: Stabilitie of stabilitie, & al things are stable, as hitherto hath bene said: vanitie of vanities, & all things are vanitie, while the vanitie of the olde creature raigned. Whāks therefore and glozy, be to God the father who hath giuen vs this victorie by our Lord Iesus Chzist the new mā: VWho repair in vs, integritie and newnesse of life, after this old corrupt disposition, of the olde and first Adam. Amen. Amen.

# An exhortation sent from

*a straunger, a worthy and famous lear-*

*ned man of God, to the righte highe and mightie Prince,  
Edvard Duke of Somersset, for the seeking and qui-  
et establishing of peace and rightuousnesse, in  
the Church of England: Immediately vpon the  
commotions, sodainly raised vp in the vvest  
partes, as also in Suffolke and Norfolke.*

In the yere of our Lord Christ.

1549.



Y Lorde, although

God hathe given vnto youre grace, a singuler prudence, magnanimitie, & other godly vertues, requisite to the place wher he hathe ordained you, and for the affaires that he hathe put into your hand: neuerthelesse, for as muche, as ye doe esteeme me for a seruante of his sonne Christ, whome you (above all) desire to obey: I am certayne,

that for the lones sake of him, you will receiue gently that, which I nowe wyte vnto you in his name. As in dede I pretend none other end, but in folowing til that, which you haue already begun: you might therein continue, and seeke the aduancement of his glozy more and more, vntill the time ye haue established his kingdome and raigne in such perfection, as it may rightly be knowen vnto the world. And also ye shal know, that without aduancing any thing of mine owne fantasie, all that I nowe purpose to wyte, shal be oratone oute of his moste pure and hole some doctrine. And for as muche, as you refuse not to be taughte of the same matter whome I serue, but that you rather preferre (to all the rest) the grace that he hathe given vnto you, to be one of his Disciples:

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I thinke that I haue no neede to make vnto you any long excuse or pꝛeface: bicause I finde you sufficiently disposed to receiue all suche things as shall pꝛocēde of him. We haue all great cause to render thanks vnto our Lord God and father, for that he hath thus willed, to be so reuerently obeyed and serued of you, in so excellent and high a worke, as in setting forth agayne (I meane) the pure and true rule of his seruice in Englande, and in causing the sincere doctrine of healt to haue place, and to be there saythfully published to all them that will heare: and for that, that he hath giuen vnto you such vertue and constancie, to continue vnto this time, agaynst so many temptations and difficulties: and for that he hath also strengthened you, in blessing all your counsels and labours, for the prospering of them: for they be things that stirre all true and saythfull men, to magnifie and prayse his name. But in the meane time, bicause that Satan coasteth not to rase by (by all meanes possible) new combates: and that it is a thing of it selfe so harde, that there can be nothing moze harde, than to cause, that the worde of God may peaceably rule amongst the people: which, through the corruption of their owne natures, be giuen to lyes and fantasies: And forasmuche as there are so many circumstances, which impeteth (in these dayes) the strayght course of the same: and aboue all, that the superstitions of Antichrist, hauing taken roote so long time, may not easily be taken away from their hartes. It seemeth vnto me, ye haue great neede to be confirmed and strengthened, by some holy exhortations: and I doubt not, but the experience therof teacheth you to feele the same, whiche shall be the cause to make me pꝛocēde moze frankly, considering that my purpose (as I beleue) shall be conforment to your desire. And albeit that mine exhortations shall be superfluous, yet I am sure, that you will beare with that good zeale & affection of mine, which (vndoubtedly) stirreth me to do it. Wherefore, I thinke (according to reason) that the necessitie which ye feele, shall cause mine exhortations a great deale the sooner and the better to be receiued, what soener they shall be. I beseech your Lordship, that it may please

Occasions of  
greate thanks  
fulnes of God.

Sathans dili-  
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Antechristes su-  
perstitions.

P. iiij.

please.

## *An Exhortation to Peace.*

please you to giue me hearing in some aduertisements, that I entende shortly to declare vnto you: hoping that when y<sup>e</sup> shall vnderstande them, y<sup>e</sup> shall (at the leaste) finde some sauour to be recomforted, and to take a greates deale the better courage to continue the holy and moste noble enterpryse: vnto which, God hath appoynted you at this presente to be employed.

I doubt not, but that the greates troubles, whiche (not long since) happened vnto you, hath bene very harde and noysome: and moste of all, for that many might haue taken occasion of slaunder, forasmuche as they were moued, in some parte vnder the shadowe of chaunging the Religion. Wherfore it can not be, but it hath bene vnto you a very troublesome and harde assaulte: as well for the cares whiche myghte come vnto you, as for the mutinies of the maligne and wicked ignoraunt people, and also for the feare, great daunger, and trouble, specially of the Prince, and of all the whole companie of the honest and godly. Truly the hute that I haue heard a farre off, hath caused mee to haue in myne hearte no small græfe, vntill suche time as I had after knowledge, that God had begunne to put forth some remedie. Neuerthelesse, considering that they be not yet all pacified and quiet, and that the Diuell may yet renew them agayne: y<sup>e</sup> shall remember that which the holy Hystorie reciteth of the good king Czechias: that is to say, when he had abolyshed the superstitions in Iewry, and reformed the state of the Church, according to the lawe of God: that then he was so oppressed of his enemies, that he was lykely to be a very losse and desperate man.

It is not without great cause (A noble Prince) that the holy spirite of God so notably expresseth, that suche affliction happened vnto him, immediately after he had established the true Religion in his perfecte and due order: for it was very likely, that assoone as he went about to set forth the glory of God, he should not haue his Realme long quiete: so all saythfull Rulers, Princes, and gonerours of Countreys and common wealthes, be aduertised truly by this example, that

Troubles ensuing the reformation of wicked religion.

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that the more they shall employ and endeavour their labours to cleanse their Countreies, and to put out all Idolatries, humane fantasies, and bayne superstitions, and procure that God be truly worshipped (in deede) as he ought: the more shall their sayth then be proued and tryed, with the fyre of diuers temptations, even as golde is tryed in the furnace. It is Gods good pleasure so to suffer it, and so will he haue it, to declare the truth and constancie of all those that be his, and by such meanes to exercise them, that they should haue regard to a more high and excellent thing, than to any transitory or corruptible thing in this worlde. In the meane tyme the Diuell dothe also his office, intending by all couert and hidden meane, to destroy the good and wholesome doctrine, because he can not openly attayne to his most cursed & lothsome purpose. But folowing the admonishments of S. James, which saythe vnto vs, that in considering the patience of Job, we must take heede to the ende. We must also cast our eyes directly vpon the ende which was giuen to the foresaide good king: that as God succozed him in all his aduersities & great troubles: so in the ende he remained all quiet and victorious. This thing considered, and sozasmuch as the hand of God is not shorter than it was, & that he hath at this day in so great recommendation the defence of his people, his truth & vertis as euer he had, doubt not (my Lord) but that he wil helpe you: and not onely for one time, or for one quarell, but at all times, and in as many temptations as he shall sende vnto you: yea if the most part of the worlde shall resist the Gospell, and enforce thei selues with all rage and violence, to impech & hinder the setting forth therof. It is the iust quarell of God, and he will defend and mayntayne his right. Neither ought we to thinke this kind of wickednesse a new & strange thing, for it is the very corruption of mans nature and his ingratefulnesse, which euer hath ben, & haue therein felt the violence of the wrath of God, and shall be henceforth enforced to requoyle, when God approcheth them. And also to stumble agaynst hym, when he will charge them with his yoke. Forsooner, sozasmuche as of their nature they be giuen to

Princes, and all christian magistrates, that seeke truly the worshipping of God, shall haue their faith tried with diuers temptations for the truth and constancie.

The ende of all troubles for the causes of God is ioyfull peace and quietnesse.

God ioingth with princes to helpe them in his owne cause at all times and in all temptations.

To repugne the gospell of Christ is no new thing.

fayned.

## An Exhortation to Peace.

The naturall inclination of the blind and wicked of this world.

The sword of aduersitie, and the profession of the Gospell are ioyued together.

God for a while suffereth the wicked, but in the end he sharply reuengeth.

God at his pleasure pacifieth the breakers of peace.

fayned holynesse, to hipocrisie, and blindnesse, they may not endure to be brought to that most cleare and true light of the word of God, which playnly discouereth their infamie and shame, nor to be dhalwen out of those leud superstitions: which serueth vnto them as hyding places, or to giue them shadow and darkenesse. It is then no new thing, if there be contradiction, when the godly Rulers and ministers goeth about to bring them to the pure and perfecte obedience of God. And also we haue aduertisement of our Lorde Jesus, which sayth vnto vs, that he hath brought the sword of aduersitie with his Gospell: but yet this may not make vs astonied, and the worlde willing or fearefull: for in the ende, when men shall haue largely and sufficiently mainteined and put forth their rancour and malice, they shall be confounded in a moment, and shall ouerthrow them selues with their owne violence, as experience in all rebellions hath well appzoned. It is true which is sayde in the seconde Psalm, that God shall but laugh at their raging and bayne stirring, that is to say, that in dissimuling, he shall leaue them a while vntroubled, as though the thing touched him not: but yet in the ende, they shall be vtterly dzuerned backe by his violent force and power, euen with the breath of his owne mouth: wth the which, if we be armed, we haue right god, perfect, and inuincible Punition agaynst all conspiracies, what soeuer the diuell may procure or stirre vp agaynst vs: and in the ende we shall know by experience, that as the Gospell is the messenger of peace, and the reconciliation betwene God and vs: so he can aswell pacifie for vs the breakers of peace: and by this meanes also, we shall seele that Chri hath not sayde in vayne: that when Jesus Chri shall reigne amongst vs by his doctrine: that then swordes shall be converted into Ploughshares, and the speeres into Siches. In the meane time, albeit that the malice and rebellion of men, be the occasion of sedition and mutinies, which riseth agaynst the true Gospell of God: neuertheless, it behoueth vs to take heede to our selues, and to knowe, that God challengeth our faults by them: which otherwise can not serue, but to Satan.

It hath bene an ancient complaynt, that the Gospell of Chryſt hath bene the meane and worker of all ſuche evil and calamities, as hath (in tymes) happened amongst men. In deede, we reade in hystories, that not long after Chriſtianitie was ſpcedde in all places, there was not (almost) a corner in the worlde, whiche was not horribly afflicted. The motion of the warres, was an vniuerſall fyre lightened in all Countreys: the floudes on the one ſide, the pestilences and famines on the other ſide: and an horrible confuſion of all good orders and pollicies: In ſuche wyſe, that it ſeemed as though the whole worlde ſhould haue bene bitterly ouerturned and altered. We haue alſo ſene in our tyme, many and great myseries, ſince the Goſpell of Chryſt (by his will) firſt began to be ſpced abroade, euen vnto this day: ſo that euery man complayneth now, and ſay that we be in a worlde moſte myſerable and vnhappie. And to ſay the truthe, there are now very ſewe, which ſeeleth not the ſharpe ſtrokes and waightie burthens thereof. Neuertheleſſe, in ſeeing now ſuche pinchings and paynfull blowes, we oughte to conſider and well regarde the hande of hym that thus ſtriketh vs: and to thinke alſo wherefoze it is, that he in ſuche wyſe is moued, and to make vs ſeele bys ſharpe ſcourge of correction, is not very darke or harde to be vnderſtanded of vs: for we knowe that his heauenly worde, by the which he will keepe vs in health, is an inestimable treaſure. And we alſo know, by our good embracing thereof, what maner of recompence is duely to be receiued of vs. I would diſobedience and contempt were not in our conſciences to condemne vs. Wherefoze, ſeing then that we eſteeme not muche that thing, which is ſo neceſſarie, and a Jewell ſo precious to be ſpoken of: It is reaſon alſo, that he then take vengeance of our ingratitude. We alſo heere that Ieſus Chryſt ſayde: the ſeruant knowing the will of his maſter, and doth it not, is worthy of double chaſtiſement, for that he ſhelweth himſelf to be but ſlouthfull and a ſluggiſh ſeruant, in obeying the will of our Lorde God: which hath bene declared vnto vs moze than thouſandes of

An ancient  
complaine of  
the blind and  
ſolitiſh.

The iudge  
ments of God  
againſt ſinne,  
after the en-  
traunce of the  
Goſpell.

The cauſe of  
Gods puniſh-  
ments, ought  
to be conſide-  
red.



## An Exhortation to Peace.

The cause whi  
God in these  
daies more  
sharply pu-  
nisseth.

Two kinds  
of mutinies.

Rebels rise  
not only a-  
gainst their  
prince, but al-  
so against god.

The duty of a  
perfect christi-  
an.

times heretofore. And if we consider our case well, we ought not to counte it straunge, if he be now moze sharply angry with vs, seeing wee be the moze inexcusable, inasmuch as wee canle not the good seede to encrease and profite in vs. As it not reason then, that the thistles (I say) and thornes of Sathan, doe rise vp to prick and tormente vs, bicause wee giue not to our onely God and creatoꝝ, the obedience that is due vnto him. It is no maruell in dede, that men thus ryleth agaynst vs. As I vnderstande (my Lorde) you haue in Englands two kinds of mutinies, which be risen agaynst the king and the state of the Realme. The one sorte are fantastikall men, which vnder the colour of the Gospell woulde put all into confusion. The other be wilfull and obdinate people in the wayne superstitions of the Romische Antechryst. Altogether deseructh (with Gods good consente) to be well punished by the sword that is committed vnto you: seeing that they quarrell not onely agaynst the king, but also agaynst God, which hath placed him in the seate Royall, and hath committed vnto you aswell the protection of his person, as also the state of his maiesty. But the principall meane is, in considering the great charge & dutie of your grace, for the prayse of God & quietnes of the Realme, to doe as muche as in you shall be possible, to cause them which sauoz the swete doctrine of the Gospell, to sticke and cleaue vnsaynably to it, with vpright & holy conuersation, and at all times to receiue it with such reuerence and feare, that they forsaking themselves and flying from all humaine affectes, may encourage other to receiue the Gospell of Chryst, freely, and with glad good wil and desire, and to forsake also them selues with sathans whole pack of collusions, for the true and most pure seruice of God. And all men ought to thinke, that God (for the tender loues sake that he beareth to his people in Chryst) haue and will reueale all: to the end that they shall without sayning profite moze now in his holy word, than they haue commonly done long time before. These mad folkes, which would that this world should turne into a confusio: & disorderly libertie, be suborned by Sathan, to slaughter & hinder the true state of the Gospell, as that it should

should not (being published) but engender strife & rebellion  
agaynst the princes, and al disorder among the people. **W**her-  
fore, al the faithful seruants of God ought greatly to lament  
and be sorrowfull. The Papistes willing to mayntayne the  
filthinesse and abominations of their Romane Idoll, shew  
them selues open eninies of the grace of Iesus Chryſt, and  
of all his holy ordinaunces. The same also ought (not a little)  
to graue the hartes of all them which haue possessed the ſeeds  
of grace, who ought to thinke this truely of them, that they  
be altogether the scourges of God, that (for vnbankfulnesse  
ſake) he hath iuſtly ſente vnto them: and becauſe that they  
make not due account of the doctrine of health and ſaluati-  
on, as they oughte to do.

The hatefull  
abomination  
of Papistes.

Papistes the  
ſcourges of  
God.

In conſideration whereof, the principall remedie for the  
appeaſement of ſuch ſeditious, is, that they which doe profeſſe  
the Goſpell, doe truely repaire to the image of God, for to  
ſhew that our chriſtianitie cauſeth not diſſention in the bu-  
mayne life, and to giue God proſe and tryall by their ſober-  
neſſe and temperancie, that we being governed by the worde  
of god, be not men vnrul'd and without a bydle, and by their  
godd and holy life to ſtoppe the mouthes of al euil and ſlaun-  
derous perſons. For by this meane God (in his wrath) be-  
ing appeaſed, ſhall retire his hande: and in the place that  
this day he puniſheth the ſlaunders for the contemning of  
his worde, he ſhall bleſſe their obedience in all proſperitie.  
Likewiſe, that al the Nobilitie and Lawiers of this Realme  
gouerne them ſelues rightely, and in all humilitie, to the  
obedience of this greate and mightie King Iesus Chryſt,  
making holy homage vnto him, without ſayning, of ſoule  
and body, and all that they haue, to the ende that he may  
reſourme and abate the arrogancie and ſollie of them, which  
would ſyle vp agaynſt them.

Noble men.  
Lawiers.

**N**o noble Prince, this is the meane holy kings and prin-  
ces of the earth ought to reigne in ſeruing Iesus Chryſt, to  
the ende that he may haue ſoueraigne authoritie, and quietly  
to rule by his word among all eſtates, both great and ſmall.  
**W**herfore (my Lordes), ſaying ye be rayſed up (I ſay) of God

## An Exhortation to Peace.

A Christian  
exhortation,  
meete for all  
princes and  
men.

Three speciall  
pointes to be  
noted and cō-  
sidered.

to so high princely trust and dignitie, and to haue the state of the kings Maiestie (your deare Nephew) in highe price and great recommendation, as appeareth very well: I pray you in the name of God here to employ your principall care and vigilancie, that the doctrine of God may be preached with strength and vertue, for to bring forth his fruite: and leane not for any respect to follow a full and an entire reformation of the Church of Chyzt.

And to declare better my minde vnto you, I will deuise the whole into three poynts. The firste meane shall be, that the people be vniuersally well instructed. The seconde shall be, in taking away the lothsome abuses, that hath crepte into the Church of Chyzt, and hath long continued in the same. The thirde meane shall be, to be diligent in correcting vices: and to keepe suche good order, by reformation among the people, that the haunterous persons, rebellions, and seekers of disorder, may not haue place through sufferance, whereby the name of God shoulde be blasphemed. And as touching the first, I minde not to declare vnto you, what doctrine ought to haue place: but rather giuing thanks vnto almighty God, for that he hath not onely giuen vnto you, the lighte of his pure knowledge: but that he hath also giuen vnto you good counsell and discretion, to cause his pure verities to be preached. So that (God be thanked) you be not to teache what is the true sayth of Christian men, and the doctrine which they ought to receiue, seeing that by your meanes the puritie and truth of the christen sayth is agayne restored: that is, that we beleue God to be the only gouernour of our soules, that we keepe his lawe for the onely rule and spiritual gouernance of our consciences: not to serue him after the fantasticall and foliishe inventions of men. Also that according to his diuine nature, he will be accordingly serued in spirite, and in all puritie of heart. Of the other parte, acknowledging that there is in vs nothing but all euill and wickednesse, and that we be in all our knowledge and affections in such wise corrupted, that our soules being displayed in our selues, be like vnto a bottomlesse pitte, or a woyle

Man what he  
doth him selfe.

of all abhominacion and iniquitie: And all the presumption of our wisdom, dignitie or power to do wel, be taken away, we may haue free recourse to the fountaine of all goodnesse, which is Iesus Christ, receiuing that which he giueth vnto vs: that is to say, the only merites of his death and passion: to the end, that by the same meane, we may be reconciled vnto the Lord our God: that being washed with his blood, we shoulde not feare that our faultes shoulde impeche vs, but to finde grace before his celestiall throne: that being assured our sinnes be freely forgiven vs, and pardoned, by the vertue of his moste blessed sacrifice: we shall put therein our whole trust, and assurance, and not to doubt (at any time) of our heauenly comfort and health: and that we be sanctified by his spirit, in giuing our selues to the obedience of the iustice of God: that being fortified by his power and grace, we shall be valiant conquerors of Wrath, the world, and the flesh: and finally, that being members of his body, we feare not, but that God will take vs for his children: and that we may haue confidence to call vnto him, as vnto our father. And that we be aduertised, to bring to this ende, all that is saide and done in the church: that is: being retired from this sinnefull world, and other our deadly aduersaries, we may be lifted vp to heauen with Christ our head, our Lord, and sauoure. ~~And~~ heretofore then, seeing that God hath wrought in you and given you the grace, to restore againe the knowledge of this moste sounde and holy doctrine, which hath bene so long time buried by cursed Antichrist: I leaue to keepe you with longer purpose: and that which I haue touched of the manner of teaching, is only, for that the people may be rightly instructed, and to seele that which the Apostle saith, that is: that the worde of God is a sword, cutting with two edges, piercing the thoughts & affections, euen vnto the marrow of the bone. I say this (my Lord) for that I thinke there is very feynfully preachings in the realme: but rather that the moste part reciteth them, as it were by leaue. I wel perceiue the necessitie that constraineth your Lordship herunto: for that you haue not commonly (as I thinke) your Maistors so good and apte, as you would lawfully wishe and

Z.iiy.

desire:

A fault most happily now reformed, through the mightie power and great mercy of God.

## An exhortation to Peace.

desire: wherefoze, it is needefull for you, to seeke diligently, and to supplie that lacke. Secondly, there might chance to be many light spirites, which would (peradventure) leape beyonde their boundes: solving corrupted and solithe fantasies, as oftentimes they doe in newe things. But all these considerations impeacheth not, but that the ordinance of Iesus Christs ought to haue his course, as in preaching the gospel. Pothe this preaching oughte not to be deade, but quicke and liuely, bothe for to teache, exhort, and to repprehende (as St. Paul saith to Timothe) in suche sorte, as if any insidell do enter, he may be wounded, ouercome, and taken (as he saith in another place) to giue glozy and praise to God. You knowe also (my Lord) how that he speaketh of the liuelynesse y ought to be in the mouthes of them, which would approue them selues, god and faithfull ministers of the Gospell of Christs: that they ought not to haue oꝛ vse woꝛdes of Rethoricke oꝛ muche curiositie, extending therby to be in the greater estimation: but that the spirit of God oughte to sounde in their voyces, for to woꝛke in power and vertue. All the daungers that are to be feared of men, ought not (with humaine policies) to appeare, at any time oꝛ in any place, that thereby the spirit of God be impeached oꝛ let to haue his libertie and due course in them: in whome he hath so plentifully distributed of his graces, for the edifying of the church of God. It is true, that in the meane time, nothing were better noꝛ moze expedient, than to stoppe the lightnesse of fantasticall spirites, which taketh ouer much licence. Also to shutte and close fast, the gates of all curiosities and newe wicked doctrines.

But the best and mooste conuenient meane shall be, such as God him selfe hath appointed and shewed vnto vs: that first, because there be some resolute of the doctrine, that all oughte to preach: the which all Bishops and Curates should sweare to follow: that none be receiued into any Ecclesiastical charge, onlesse he promise to obserue the same true concord and vniou.

After that, to haue a foꝛmall and common instruction, for

Curiositie vn-  
seemly in the  
doctrine of the  
gospel.

As oth moti-  
oned and to  
be offered to  
the ministers  
of Gods word  
and why.



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to instruct the yong children and the ignorant people, which should make them acquainted with the true Doctrine, in such wise, that they may discern it from lies and corruptions, which else might be brought in.

To the contrary, beleue me (my Lord) that the Church of God shall be neuer well conserved without Catechisme: For it is as the seede to be kept, that the good graine perisheth not, but that it may growe and encrease from age to age.

Catechisme

And heretofore, if your grace desire to builde a worke long to endure, which shoulde not shortly be in decay: cause that the children in their yonge age, be instructed with a good Catechisme, that may learne them briefely, and according to their small capacitie, to knowe wherein consisteth the true christianitie or most perfect religion of Christe.

This Catechisme shall serue for two purposes: that is to say: for an introduction to all people, to profite well in that, which shall be preached vnto them: and also the rather to discern, if the wicked shal at any time presumptuously set forth any vnfound or strange kindes of Doctrine.

Catechism  
for two purposes.

In the meane time, I say not, but that it is good and also necessarie, to binde and restraine the Pastoures and Curates, to a certaine order and forme wytten, for to supplie the ignorance and simplenesse of some of them: and for to shew the better conformance and concord with all Churches.

Necessarie to  
binde pastors  
and curates.

Thirdly, for to bziote and ouerthrowe, all vaine curiositie and newe inuentions of such, as desireth nothing but to runne riotte, the sayd Catechisme (as I haue before rehearsed) shal serue and be a good bziell for suche folkes: And also in suche sort and order, are the ministring of the holy Sacramentes, to be giuen, and in like manner the publike Prayers.

And in the meane season, your grace muste take heede to auoide suche pollicies, as may destroy the strength and vertue, that oughte to be in the preaching of the Gospell: and that you employ your labour and diligence, as muche as ye can possible, that there be liuely and good Trumpettes, whose sounde may enter into the de penesse of their hartes.

For

## *An exhortation to Peace.*

For there is danger and great doubtfulness, that yet shall not  
see great profit of such reformation (howe great & holy so euer  
it be) vntlesse, euen at once with it, the power and vertue of  
god preaching, be displayed and set forth together. It is not  
without cause which is saide, that Iesus Christ shall strike the  
earth by the scepter of his mouth, and shall destroy the euill  
by the spirite of his lips. It is Gods disposed god way, wher-  
by he will ouerthrowe vs, in destroying all that which is a-  
gainste him. And for that cause, the gospell is also called, the  
power, the raigne, or kingdome of God. And notwithstanding  
that the ordinances and statutes of Princes, be god helpes to  
aduance and maintaine the state of christianitie: yet will God  
haue his soueraigne vertue declared, in the spirituall sword  
of his word, which is set forth by his appoynted pastours.  
And to the ende, I will not long trouble your Lordship, I will  
come to the second point, that I haue purposed to shewe vnto  
you. Which is, to abolithe and take cleane away, the abuses  
and corruptions, that hath heretofore hath mingled with  
the ordinance of God. We knowe, that vnder the Pope, there  
is a bastarde christianitie, that God shall disallowe at the laste  
day: for as muche, as at this day, he hath condemned it by his  
word. If we desire to flee backe and retire from the word,  
and from suche appoynted perdition, there is nothing better,  
than to folowe the example of S. Paule: the which, willing to  
correcte the euill that the Corinthians had ioyned to the sup-  
per of the Lord, said vnto them: I haue receiued of the Lord,  
that, which I haue giuen vnto you. Of that we must al gather  
one generall instruction: that is: to returne to the righte and  
naturall commandement of God, if we will haue a god and  
an appoynted reformation of him. For as many minglings as  
men haue aduanced of their owne wicked inventions: so  
many infections be there, through the which we are turned  
from the holy blage of that, which God hath giuen vnto vs  
for our saving health. Wherefore to fall to cropping, or cutting  
off but onely half the branches of such rotten abuses, it cannot  
bryng again the good things into their perfect & pure estate, but  
casse that we shall then haue amongst vs, a christianitie con-  
tinually

Princes and  
pastors both  
maintainers of  
the christian  
state.

A Bastarde  
christianitie.

The cause of  
the Gospels in  
fection.

Half cropping  
of rotten abu-  
ses, maketh  
christianitie  
mixed and  
counterfect.

tinually mixed and counterfayte. I say this, because that some (vnder the colour of moderation) be of opinion to suffer many abuses in the Church, without taking them cleane away: and they thinke that it is enough to haue taken oute the roote onely of the principall abuses. But to the contrary, we see howe much the lothesome seedes of Hypocrisie and lyes are fertile, and that one grayne thereof is sufficient to fill and annoy all the worlde within thre dayes, as men be aptely enclined and giuen thereunto. Our Lord God (who is all goodnesse and truthe, and vnto whom we ought onely encline) giueth vs other instruction. For when Dauid speaketh of Idolles, he saythe, that their names shall not passe by his mouth: to the entente to declare vnto vs in what detestation and contempte we oughte alwayes to haue them. And if in suche wyckednesse we oughte to consider well howe greatly we haue offended **God** in the tyme of our ignorance: howe much rather oughte we nowe to remember the eschewing of Satans inuentions, that bathe and dothe yet still prouoke vs to committe suche euilles, as are allurements, whiche serueth not but onely to seduce the poore simple soules. On the other side we see, that although men be sufficiently warned of their faultes and errours, and be aduertised of them as muche as is possible, yet neuertheless they be so hardened, that no man can attayne to their good and perfect ende. When, if there shall be lefte vnto them some Reliques or sonde fantasies to remayne, it shall be a nourishment in deede of muche moze contempte and greater obstinacie, and a conuerture to darken and hyde all doctrine that may be proponed vnto them.

I confesse, that as it is conuenient to obserue some moderation, and that too greate extremitie is not good nor profitable: so likewise it is not vnwisely to vse the Ceremonies according to the time and grosseesse of the people: but it may not be, that any thing which is of Satan and of Antichryll, should once passe vnder any such colour. For that cause the holy Scripture commendeth those good things, which do

Re. 1.

destroy

Moderation.

Lothesome seedes  
of hypocrisie  
and lyes are  
fruitfull.

Satans inuentions  
to be eschewed.

The hurt that  
ensueth by the  
remnant of  
Popish reliques  
left in the  
church.

Ceremonies.

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destroy the Idolatries: neuerthelesse, in not plucking away  
 altogether, gave yet vnto them a marke, soz that they had not  
 destroyed the Chappels and places of bayne and foolish deu-  
 tion. Wherefore, my Lorde, seeing that God hath hitherto  
 preserved you, raysed you vp to honoure, and hath broughte  
 you now so farre sozwardes in his workes, I pray you goe  
 on, and continue your doing without any exception, to the  
 ende he may appoyne you his diligente ouerser and setter  
 forth of his temple, in suche wise that the time of the king  
 your Nephew may be compared vnto the time of Iolias: and  
 that you shall put all things in such good estate, as there shall  
 remaine nothing to him but to maintaine the good established  
 order which God shall haue prepared vnto him by your gra-  
 cious meane. I will alleage vnto you an example of suche  
 dregges, that may peradventure reste to be a little leauen,  
 which in the ende will make the paaſte soſoze. They vse in  
 your Countrey of Englande some kinde of prayer soz the  
 dead when the Communion is receiued. I know well that it  
 is not to aduouch the Purgatorie of the Pope: I know also  
 that it may be alleaged by auncient custome to doe some re-  
 membzaunce soz the dead, to the ende to ioyne together all  
 the members of the body. But there is an apparentorie ar-  
 guments to the contrarie, that the Supper of Iesus Chryſt is  
 so holy a thing, that it ought not to be defiled by no inuenti-  
 on of man. Moreover, that in praying to God we oughte not let  
 flippe the bzidle to our owne fantasticall deuotions, but to  
 keepe the rule that S. Paule did giue vnto vs: that is, that  
 we take our foundation of the wyſde of God. Wherefore such  
 remembzaunce of recomendation is not conuenient to the  
 order of the god and due prayer, and it is an euill addition to  
 the holy Supper of our Lorde.

There are other things also which peradventure should  
 be lesse blamed which notwithstanding are not to be excused:  
 as the ceremonie of the Creame and Vnction. The Creame  
 hath ben inuented of a foolish fantasie, by them that contented  
 not them selues with the administration of Iesus Chryſte,  
 and that they woulde counterfayte the holy spirite by a newe  
 dyname,

Dregges of pa-  
 pilline.

Prayer accor-  
 ding to the  
 scripture.

Creame and  
 vction.

## *An exhortation to*

become, as though the water were no that. And that which is called *Unctio* by a foolish affection of them that be *Apostles*, not hauing the same gifte that the *Apostles* did vse the *Oyle* vpon the heale them by *Spzacle*. When the *Spzacle* Figure ought no moze to be vled. Wherefoze it shoulde a greate deale better that the things shoulde be so pared off a gayne, as they may be mozte agreeing to the pure worde of God, and may serue to the edifying of the Church. It is true that we oughte to beare with the weake, but that is soz to strengthen and so byng them to greater perfection: that is not to say, that in the meane tyme we oughte to please soles, whiche desire nowe thys and nowe that, and knowe not why noz wherefoze. I knowe the consideration wherefoze many are troubled, the cause is, they feare that too much alteration can not bee bozne with. Principally, when one will haue regarde to hys neighbours, with whom he desireth to nourish frendship and amitie: a man woulde gladly gratifie them in dissimuling many things, which partly may bee bozne with in woꝝldly affayres, where it is lawefull to yelde one to another, and to giue some of our owne ryght soz to bye peace: But it is not all one of the Spirituall gouernance of the Church: whiche oughte to bee ordered according to the worde of *God*, in that it is not at our libertie to yelde in any thing to men, in respecte of their fauour. Lykewise, there is nothing that moze displeaseth God than when we wyll by our owne humayne prudence or pollicie resourme, sette sozthe, or drawe backe any thyng that is agaynst hys wyll. Wherefoze, if we wyll not displease hym, we muste close our eyes in respecte of men, and auoide the maynteynauce of sozbydden fantasies. As touching dangers that may happen, we ought to eschue as much as we may, but not in declining from the true and righte way: soz we haue his promise, that he will assiste vs in walking the righte way, not vsing any delay, but wyth forward diligence to set forth his gloꝝy in ryghteousnesse:

Na. y.

so

The cause why weaklings are troubled.

One speciall cause of Gods greate displeasure.



## hortation to Peace.

in vs but to do our office, in recommen-  
s that which shall happily follow. And  
life of this world be many times voyde  
ie that God is not with them, when they  
and in his helpe, the which he utterly reposs-  
noemeth. If we then will haue the vertue and  
length of God on our side, let vs follow simply that which  
he sayth vnto vs. And aboue all we ought to keepe this gene-  
rall rule in minds: that the reformation of the Church is the  
onely woork of his hande. Wherefoze it is necessarie, that  
in this matter men suffer themselves to be gouerned by him:  
the which, whether it be in restoring or in keeping his church,  
will most commonly procede by a maruelous and strange  
meanes vnknown vnto menne. Wherefoze, to restrayne  
this reformation that ought to be diuine, by the measure of  
our witte, and make that which is celestiaall, subiecte to the  
earth and woorld, is agaynst all reason. I doe not thereby ex-  
clude mans wisdom, which is very requisite to be obserued,  
so that the vse thereof be duely and byrightly applyed, nei-  
ther exceding on the one side nor on the other in any extre-  
mitie, for the winning (if it were possible) of all the whole  
woorld to God: but it is needefull that the wisdom of the  
spirite of God should alwayes rule, and not the wisdom of  
the flesh: and that hauing also examined the mouth of the  
Lorde, we require humbly of him, that he will be our mer-  
cyfull guyde and conductour, sooner than to follow our owne  
wittes.

When we shall require it in that sort, it shall be easie for  
to exclude many temptations that else may stay vs in the  
myddest of the way. Wherefoze as your Grace hath be-  
gonne to reduce Chyffendome in his estate in Eng-  
lande, and not in trusting to your selfe, but to be mayntayned  
by the hande of God (as vnto this day you haue felte his  
mightie hande) doubt ye not, but (if ye so continue) that  
he wyll be with you, and helpe you vnto the ende.  
If God do maintayne the kingdomes and lordships of Infid-  
els that be his very enemies, by how much moze reason wil  
he

of  
of the  
church, and  
that other-  
whiles mira-  
culously  
through true  
obedience of  
the people.

The church  
ruled by the  
spirit of God.

## An ex

he take into his garde th.  
 lacks his gloze, and take his  
 their louing lord & superiour:  
 that is, to punish vice, and to rep  
 but there are good Lawes, and la  
 Realme, for to keepe the people in ho  
 but the great disorders and enozmities th  
 constraineth me to desire you to take also th  
 people be kept in good honest discipline. And  
 ye haue the honoz of God in good reputation, to the  
 those crimes may be punished, of the which men accus  
 bly make none accompts. I say it, bicause that sometime  
 thestes, robbories, fightinges, manslaughter, conspiracies,  
 treasons, extortions, oppzessions, bziberie, vsurie, and suche  
 like, shall be sharply and woꝛthily punished, for that in those  
 offences men do moſte offende. And in the meane time,  
 rapes, filthy whoꝛdomes, incest, adulteries, Sodometrie, ex  
 cels, pride, iolenesse, dzunkennesse, and horrible blasphemies  
 of the holy name of God, be suffered almost as things suffer  
 rable and lawful, of smal reputation, or of none importance.  
 And of the contrary part, wee all ſie in what order and esti  
 mation, and also in how great detestation (in their kindes)  
 God hath them in: for he playnly declareth vnto vs, howe  
 muche his name is pꝛecious and deare vnto vs, and yet is it  
 by vs (as it were) moſte wickedly toꝛne in peeces, and tro  
 den vnder our ſete. Wherfoze out of all doubts he will not  
 (by his iuſtice) leaue vnpunished ſuche notozious wicked  
 nesse, ſuche iniuries, and ſuche vnreuerent diſhonour & blas  
 phemies. Yea, the Scripture ſignifieth vnto vs, that thꝛough  
 blasphemies, whole countreis & kingdomes are infected, and  
 by Gods yꝛe ouerthꝛowen and confounded. And as touching  
 Adulteries, it is a great ſhame vnto vs which profeſſe the  
 name of Chꝛiſt, that the Pagnins haue obſerued greater ri  
 goꝛ in puniſhing that offence than wee: of the which many  
 times we make but laughing games. When þ holy marriage  
 that oughte to be a liuely image of the holy vniõ that wee  
 haue with the ſonne of God is defiled, and that the alyauce  
 Aa.iiij. which

ordina.  
 thing in a  
 ch.

Gods fury a  
 gaunt. bialpha  
 me.  
 Adulteries.

Holy mari  
 monie defiled.

Peace.

...dissoluble, is moste co-  
...take not these thinges to  
...it is a playne signe that we  
...to God. Touching also whozo-  
...that S. Paule doth compare it to  
...as by the same the temples of God  
...es) be pzoophaned and defiled. Also that  
...eration of whozmongers, of what estate oz  
...they be in the wo:ld, oz how holy soeuer they  
...to the wo:ld, God who seeth the fylthinesse of their  
...dothe banish them from his eternall region and king-  
...dome, as also dyunkardes : and are playnely so:bidden, not  
...to vse any cōpany oz familiaritie with them. God also thre-  
...neth to plague (among all the reste) those cursed vyces of  
...pride and excesse, which now so horzibly ouerrunneth the  
...earth. Wherfoze it followeth, that suche euils ought not to  
...be suffered in the Church of God without sharpe punish-  
...ment, so: the auoyding of the wyath of God. And these thinges  
...are the cause that so many and great tribulations be at thys  
...day vppon the earth: so: insomuche as men do pardon and  
...winke at suche enozmities and greafe abuses, it muste vn-  
...doubtedly follow, that God by his iustice wil take vengeance  
...vpon vs. Wherfoze my Lozde, to the intente that his great  
...yre and wyath may be pzsented, I pray you holde thozt the  
...byble, to cause them the rather that be the hearers and fau-  
...rers of the doctrine of Chyztes holy Gospell, do also proue  
...them selues to be Chyztian men, by the holynesse of their  
...lyues. For as Chyztes holy doctrine is the soule of the  
...Church to giue life : so the discipline of the Church and cor-  
...rection of vices, be as the sinowes, to mainteyne the body of  
...the same in his cleane so:ce and strength. It is the office of  
...Bysshops and Curates (diligent and saythfull Pastours) to  
...take god hede to so gret a charge, to the intent that the Sup-  
...per of our Lozde be not polluted & defiled by folkes of slaui-  
...derous & dishonest life. But considering the authoritie which  
...God hath committed vnto you, the high and pzincipal charge  
...returneth vnto you, so se that the Chyztian fauourers of the  
...Gospell

Pride and ex-  
cesse.

As Chyztes  
gospell is the  
soule of the  
church to giue  
life, so disci-  
pline in the  
Church is as  
sinewes to  
strengthen the  
whole body  
of the same.

*An*

Gospell of truthe ma-  
ende, that every one t.  
the cause with godly  
order which is moste god-  
ly reuerenced and obserued.

Now (my Lorde) folowing the  
here made befoze, I will not excuse my-  
ther of the poliritie or largenesse of my Le.  
which I haue liberally declared according to m.  
I trust that mine affection is knowne vnto your gr.  
I humbly referre to the iudgement of your wisdom.  
as you be exercised in the holy scriptures, you see out of my  
fountayne I haue drawen all that which is herein contayned.  
Wherefoze, I doe not feare that I haue bene importune and  
tedious vnto your Lordeshippe, in declaring the best of my  
power, though the good desire which I haue, that the name of  
God be daily (by you) more largely glorified: for the which  
I dayly call vpon him, praying that it may please his diuine  
Maiestie to poure abundantly his grace vpon you, and to  
confirm you by his holy spirite, in a perfecte and inuincible  
constancie, mayntayning you agaynst your enemies, alwayes  
hauing you (with your whole household) in his holy protecti-  
on: and that you may also administer happily the charge  
which is committed vnto you: so that the King (that godly  
yong Prince) may hereafter haue occasion to giue thanks to  
his Lorde God, for that he hath had suche a gouernour  
in his tender and yong age, as well of his person,  
as also of his Realme. Thus I make an  
ende, and haue me moste hartily com-  
mended vnto your good Grace.

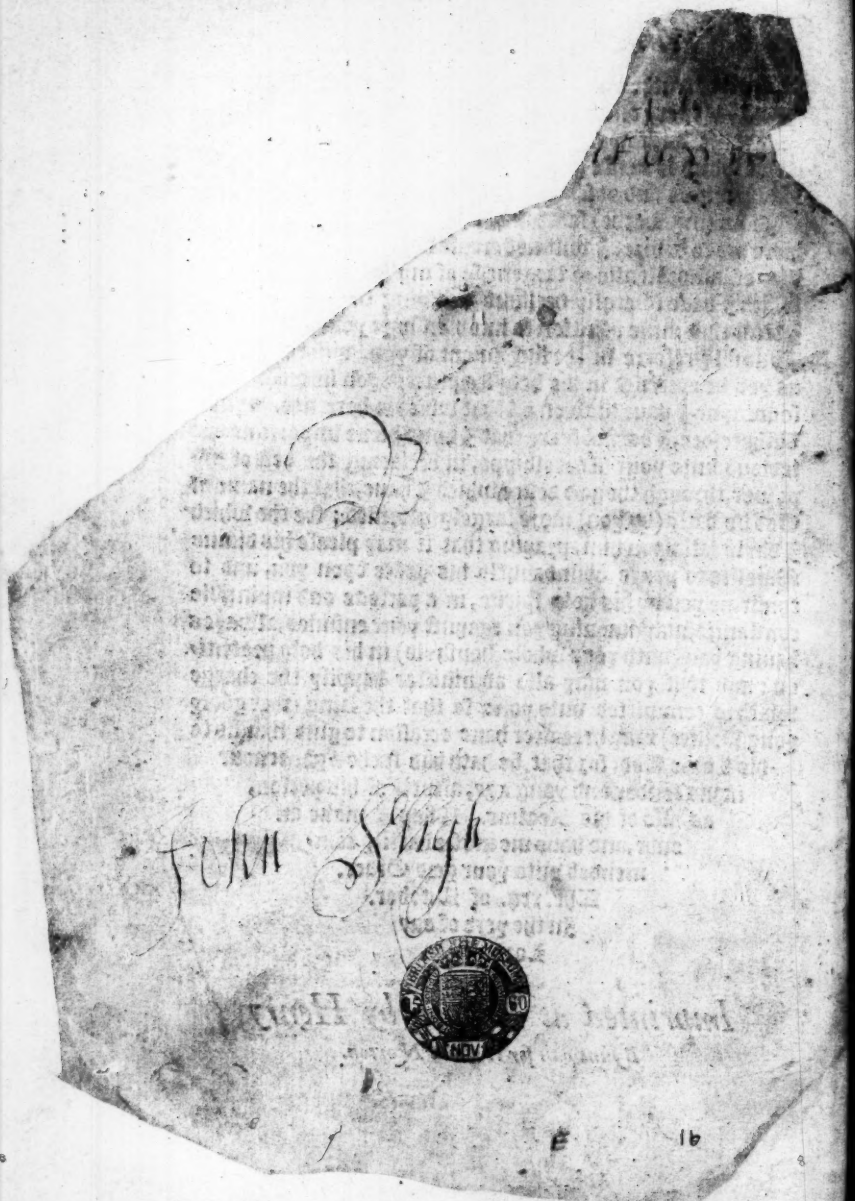
The. xxiij. of October.

In the yere of our

Lord. 1549.

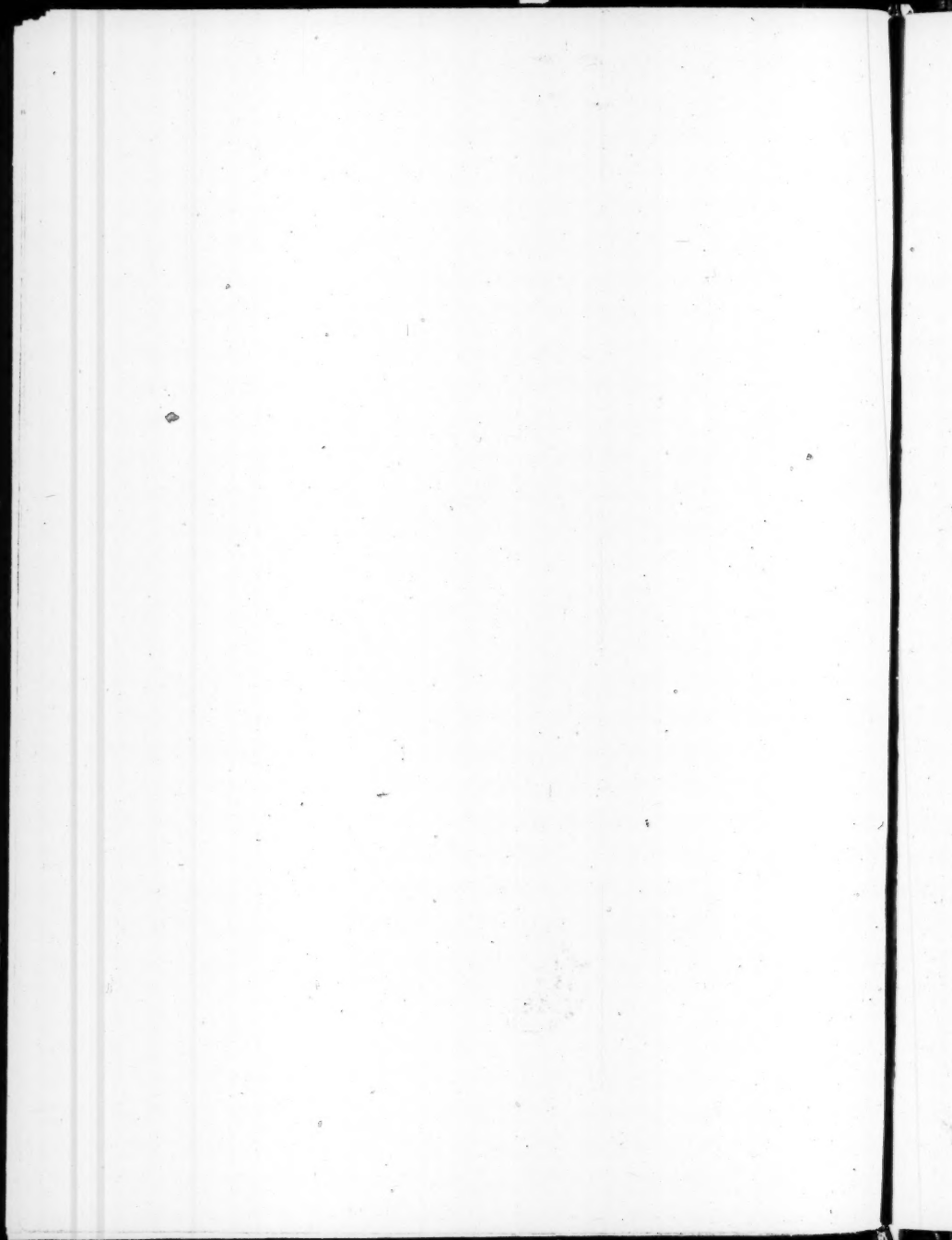
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... et faculitates tuas debet distribuere. Si autem fuit magis  
debet discere quod magis dignum sit. et quod magis indiget. et quibus teneatur  
in species remissionis est: martyrium. Sub quo comprehenduntur omnes macerationes  
et labores corporis. ut Ieiunia. Vigilie. Pugnatio. Calidum. Vitis. Plin. et h  
aut a tali martyrio debet esse ieiunium. et quod non operatur christo non operabitur  
Apostolus autem signat dominum Iesu in corpore meo porto. ut impleam ea que desunt passionis  
Aug. Delicatus est miles qui multo gaudeat seculo et regnare per christum. Debet ergo qui  
in seculo militat ieiunia. et debet penitentiam. et tamen est discretus. quia  
peccare aliquid in comedendo parum: sic in comedendo multum. V. Iero. Biduamus autem  
nisi ieiunemus profectus uenit nunquam plenus. Nichil enim refert an uno die an pluribus  
tres autem pauperum cause sunt: propter quas ieiunium dicitur sic dicitur est superius. Hoc autem  
intellige sacerdotes qui magis ieiunandum est ieiunare a potu quam a cibo. quia plus peccat  
per potum: quam per comestione. Veritatem propter indigestione et propter crudelitatem et propter  
tactis qui sepe solet puerit ex nimia siti post cibum: statutum est ut in die ieiun  
at bibere post cibum: et tamen modate. quia si superflue bibat tantum peccat quod  
mediet superflue vel ut ter. Et ideo ebriosis ieiungenda est et mensura bibenda  
liceat eis excedere. Item non uident uere penitere: qui aliquid non suscipiunt disciplinam  
christi per nos flagellatus est. Si autem aliquid non potest copiam sacerdotis habere quocumque  
erit suscipe disciplinam: potest se ipsum in aliquo loco privato disciplinare.  
quotidie religiosos qui consueverunt precibus ut unguibus suis uellere carne  
discipline. Similiter non uident uere penitentes aliquid esse nisi aliquoties in anno Ioua  
ut latere laneas uestes. ut aliquando dormiant in laneis. Dicitur enim fuit expoliatus ad  
propter nos. et nos non potuimus sustinere laneas uestes quibus propter ipsum. Item ieiungit  
penitentia ut uigilet in uigiliis aliquid scilicet. Item et inuitante sit uigilie in celis  
ut uigilem in illis. Dicitur enim uigilauit in passionibus suis et pro noctauit in oratione  
et nos optine dormire. Item et quidam discretos sacerdotes qui consueverunt uere  
ipsi latere in uigiliis scilicet surgere aliquando hora noctis et uigilaret iam  
lectum: et sic dicens orationes suas in uenatione scilicet. labor et corpus ut peccatum  
in laborando ieiungendum est penitentia. Quia sic ait ecclesia. Multa mala feci  
quia quod non est tentatus rebus honestis: ex necessitate tentatus turpibus. Animus  
in se quiescere non potest: quia nichil habet nichil in se quod sibi sufficiat. et non potest  
ad honesta per ad turpia. Item Iero. ait ad rusticum monachum. Videtur enim  
inueniat ociosum. Poeta. Cris. egrotus. Item sic fuit aduultus. Item  
partem gentem remissionis est gultio fuit erratum.

*[The manuscript page is heavily damaged and mostly illegible due to staining and wear.]*

